

RELIGIOUS EDUCATION

A Journal Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

DECEMBER, 1932



In This Issue

What the Depression Is Doing to the Cause of Religious Education
• • • P. R. Hayward, Merle N. English, Emanuel Gamoran,
Herbert W. Gates, William Chalmers Covert, Frank M. McKibben,
F. Ernest Johnson, S. P. Franklin, J. Edward Sproul, Anna V.
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The Classroom Teacher and Character Education • • George A. Coe

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• • • Frank N. Freeman, S. R. Logan, H. Shelton Smith,
John J. Mahoney

EDITORIAL COMMENT AND NEWS NOTES

BOOK REVIEWS

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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Religious Education is issued on the tenth of each month, except July and August.

The Religious Education Association publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research and serves as a clearing house for information in the field.

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Proposals for an Exploratory Year

Important Action of the Board of the Religious Education Association

THE Religious Education Association, along with many other agencies, has been facing the question of its distinctive function and contribution at a time like this. The Board of Directors at its last meeting gave extended consideration to this question. It took action proposing that the Association in regional groups and in the next annual convention¹ devote its energies to a study of the present situation, with a view to determining

What are the crucial points at which our current life, individual and social, is missing its goals? In what ways is the present kind of religion and of religious education inadequate to meet the situation? What should be our policy for the next five years?

The following extract from the minutes summarizes the reasons for this proposal:

It is proposed, therefore, that the Association devote its energies during this year to a study of the present situation and to the ways in which the forces of moral and religious education are succeeding and failing in meeting it. The purposes of the exploratory study are briefly: (1) to understand more clearly the needs which current social and religious changes present to the forces and agencies of moral and religious education; (2) to understand more clearly the present situation in moral and religious education, particularly with reference to the adequacy of current methods; (3) to select from these analyses a few problems, for the investigation of which the Association seems to be peculiarly fitted because of its history and its constituency; and (4) to outline, on the basis of this exploration, a five-year program for regional and local groups and for the national convention. By this realistic and practical procedure the Association would at the same time outline a fruitful program of investigation and define its contemporary function "from the bottom up instead of from the top down."

Such a plan as the one proposed would involve for this year two distinct steps, the second dependent on the first. (1) In the first place regional and local groups would determine and study their own problems in accordance with the five purposes stated in the previous paragraph in order to enlist the membership in gathering facts and formulating opinions. These preliminary discussions would result in the appointment of regional and local representatives, who in addition to all others interested would attend (2) a national seminar to be held in the late spring to carry on the exploration on the basis of the data brought from the local groups and from recent studies which have been made in the field of moral and religious education. This seminar would have no set program of topics and speakers but would address itself to the problem of outlining the most fruitful five-year program for the Association. Such a result would represent far more closely than is at present possible the urgent interests of the members of the Association, and would enable local and regional groups to function not only in accord with their immediate needs but also in cooperation with the entire constituency.

The effectiveness of such a plan depends upon the activity of local regional groups between now and the spring meeting of the Association, called the "seminar." To facilitate this activity the national office should formulate suggestions for the local and regional groups to insure a common purpose and a general plan in the preliminary study.

The effectiveness of such a plan depends upon the cooperation of local and regional groups between now and the annual meeting of the Association called the seminar. These groups are asked to arrange for meetings during January, February and March. Suggestions for the study and discussion of these local and regional groups will be made available by the National Program Committee through the National office in order to insure a common purpose and a general plan in this preliminary study.

1. The annual convention will be held in Cincinnati April 25, 26, 27, 1933.



RELIGIOUS EDUCATION

EDITORIAL COMMENT AND NEWS NOTES

The University and Spiritual Values

THE recent "Conference of Universities" November 15-17, held under the auspices of New York University on the occasion of its 100th anniversary, undoubtedly marks a significant turn in emphasis on the part of universities. That turn is stated in the major theme of the program as "The Obligation of Universities to the Social Order." This "obligation" was discussed under four sub-themes: "The Aims and Province of Universities Today"; "The University and Economic Changes"; "The Universities and Governmental Changes"; and "The University and Spiritual Values."

The conference was attended by a very large number of presidents, deans, and administrative officers of universities and colleges from the United States and Canada. The topics of the program were presented by educational leaders of the first importance; and the delegates evidenced very great interest in the questions before them. There was frank recognition that universities generally had not

assumed the kind of responsibility for the values of the social order that society has a right to expect. The reasons for this failure were analyzed, the basic principles of adequate responsibility stated, and many specific ways of fulfilling such responsibility were discussed in detail. On the whole, it was accepted that the university is responsible for giving attention to any question requiring tested fact and clear thinking as well as for techniques of utilizing these facts in their application within the social order.

The theme of the whole conference might appropriately have been the last named sub-theme—"The University and Spiritual Values," for the responsibility for spiritualizing the social order was recognized by practically every speaker, whether discussing economics, government, politics, or spiritual values. In other words, the sense of this notable gathering was to the effect that the final outcome of all phases of university activities is spiritual on some level, whether that level be high or low, and that the

University cannot be faithful to society or to itself when it fails to give serious attention to achieving the higher values.

It was noteworthy that the great majority of the attending leaders in education seemed to agree with Doctor Hocking in his analysis of why the university had held itself aloof from spiritual values. He pointed out that the university had accepted responsibility for and placed emphasis upon "truth" but had dodged "values." The reason for this, he stated, was partly owing to a negative theological emphasis and partly to the nature of value itself. Theological leaders had developed Confucian and Calvinistic philosophies of value which held that value takes care of itself or it is futile to try to do much about it. University leaders followed the church in keeping hands off. On the other hand, value is different from truth in that truth is proven, tested, while value is experienced, felt, and is peculiarly personal. Hence, teaching the knowledge of values never produces the value itself in the learner. Knowledge of values is insufficient. A value is a unique experience. Teaching ethics or religion is, therefore, very different from teaching truth; it is very difficult and not understood and is accordingly neglected. But the neglect has been disastrous in that universities have peculiarly failed in developing persons in the capacity for great moral discipline, a capacity that is essential to a vital social order. Values that sustain the person are of deeper significance than truth or fact that is not integrated into personal-social significance.

The defect and need of current education is stated by Professor Hocking in the following words: "If I were to name the chief defect of our contemporary education, it would be that it produces so many stunted wills, wills prematurely gray, and incapable of greatness, not because of lack of endowment, but because they have never been searchingly exposed to what is noble, generous and faith-provoking."

The writer believes this conference marks a conscious turn in emphasis on

the part of universities. We may expect an emphasis in the next decade on life values comparable to the emphases of the past decade on character by the public schools. This emphasis will undoubtedly bring great advance in moral and religious education. It will not minimize special departments and organizations specially designed to teach and stimulate religion and morals. But the great development will come in the recognition of the indigenous quality of values—that they inhere in all activity whatsoever, and that every aspect of the university has value building or destroying potentialities. The emphasis of the conference upon the personality of the professor is a recognition of this fact.

The conference will be fully reported in a volume which will without question be recognized as marking a significant trend in the social—shall we say spiritual?—responsibility of our universities.—

J. M. Artman



A Social Crisis

What Will Moral and Religious Education Do About It?

WE ARE facing the fourth winter of depression and the worst, so far as the physical needs of our twelve to fourteen million unemployed and their dependents are concerned. A nation-wide campaign of community fund raising with Hon. Newton D. Baker as chairman has, for a month now, been attempting to raise vastly larger totals than in any previous year. These efforts will be supported by all well-meaning agencies—church, school, home, Christian associations, Y. M. H. A.'s, and so forth.

A note is emphasized in this year's campaign that means much to all character developing agencies—it is the recognition that character is as important, if not more important, than food and warmth. Food and warmth are basic, of course, and must be provided for, but there is a still deeper need which mere alleviation of physical hunger does not

touch at all—the character of these people, many of whom have had to come to the charities for physical necessities for the first time in their lives.

Let us take for example the case of Mr. Smith who for twenty-two years had worked faithfully and joyously to support himself and his family. The depression came and he found his means of support suddenly taken away. Two and one-half years of weary trudging from place to place in search of a position followed. Now he is a broken spirit, ambition shattered, confidence in himself gone. Even if a permanent position were given him tomorrow, he probably will never again be a whole man. That vital something—call it self-confidence, or assurance, or ambition, or pride in a job well done—is gone. And the process of rebuilding a character which has known the loss of its motivating spark is a slow and arduous, if not an impossible task.

Cases by the tens and hundreds of thousands can be given which show how the depression is blighting character. The words of Mr. Baker in regard to this phase of the depression should be heeded by all: "War kills bodies but war shatters character. The question we now face is whether we are willing to make the sacrifice necessary to save the character of the people of whom we are a part and with whom we and our children must live, for better or for worse."

All agencies whose chief function has been and is that of developing character, while seriously hampered by dwindling budgets, still must find new ways to serve. One way of serving is not to allow shortsightedness to take all the funds away from moralé developing movements. There has been much stress upon wholesome recreation as essential in this period of enforced leisure. That is splendid—but it is not enough!

The machine is here—but we have never had the courage before, or perhaps have never felt the necessity, of facing the meaning of the machine age. We know that while machines have manufac-

tured an abundance of food and clothing, some of us have gone hungry and ragged. Some of us have worked too long and too hard while others have had leisure thrust upon them, unwanted. But we made the machine, and it has done much for us. It has helped us to chain the forces of nature and bend them to our will. But we must not allow this thing which we have created to rise like a Frankenstein and destroy us!

We have outgrown our present social order. It behooves us, then, to establish a new social order, in which the spiritual as well as the physical needs of our millions of people can be met. We must find ourselves, find our way in a new social order, and help Mr. Smith and others like him, who have been lost, broken, bewildered, to find themselves. To this task we, as rational human beings, and especially as moral and religious educators, may well dedicate ourselves. That should be our goal and we must struggle to reach it. The question is—how?



Re-thinking Missions*

RE-THINKING Missions, the report of the Appraisal Commission appointed by the Laymen's Foreign Missions Inquiry to examine and recommend concerning the future plan and scope of foreign missions effort in the Far East, is now off the press. Readers of *Religious Education* have no doubt already seen many references to this report in the daily press and church periodicals. It is a significant report and deserves careful study. The findings of the Commission are already arousing debate, in which some are acrid and resentful, while others think it a sane presentation of the handwriting on the wall.

This report deals with the very heart of religious education, not only on the mission field but for the church and college here at home. We have arranged, therefore, to evaluate the significance of this report in a symposium. The partici-

*New York: Harper & Brothers, 1932.

pants in the symposium have been selected because of their special knowledge of certain factors in the total situation dealt with in the report.

The Commission report gives answers to such searching questions as:

Should Foreign Missions be continued?

If so, what changes in program and personnel are necessary?

Should denominational distinctions be maintained either on the foreign field or at the home base?

What should be the attitude of Protestant Christianity toward non-Christian religions?

The leadership of church and education will have to face the questions presented in this volume.



A Community Adult Education Project

THE First Christian Church, Baltimore, Maryland, has for three years been carrying on a project for adult education in its community and city that has been named The Community Institute of Human Relations. The appeal has been made to the community on a non-sectarian and non-denominational basis. In the mailing lists by which direct advertising was done are found the names of Jews, Catholics, and Protestants. The speakers have been chosen without regard to church affiliation and have included members of all churches and sects.

The first year the general theme was "Contributions of Various Groups to Human Welfare." This laid the foundation and secured from the community whole-hearted and sympathetic support. The second series of lectures dealt with the theme, "The Church and its Public Relations." This year the problem discussed has been "The New Social Order, Its Moral and Social Implications." Following is the list of subjects and speakers:

"The New Social Order and the Churches," Rev. James Myers of the Federal Council of Churches, New York.

"The New Social Order and Economic Ethics," Dr. Broadus Mitchell, Johns

Hopkins University, Baltimore, Md.

"The New Social Order and the Child," Dr. William John Cooper, U. S. Commissioner of Education, Washington, D. C.

"The New Social Order and Civil Government," Dr. Clinton I. Winslow, Goucher College, Baltimore, Md.

"The New Social Order and the Administration of Justice," Judge Thomas S. J. Waxter, Juvenile Court, Baltimore, Md.

The interest of the community in such a program of adult education under the auspices of a church is proven by the attendance and the place the Institute has had in the daily papers. Not only have we been able to secure news articles reporting the meetings and the addresses but on a number of occasions we have secured newspaper reactions in the form of editorials. The Institute has won a place for itself in the life of the city and seems to be now a community institution to which people throughout the city look as a yearly feature.—A. W. Gottschall.



Jewish Welfare Board Establishes a Department of Health and Camp Activities

RECOGNIZING the importance, particularly in these times of unemployment and distress, of morale and health sustaining activities, especially for children and youth, the Jewish Welfare Board has undertaken to make more effective its activities in the field of health work, physical education, and camping by co-ordinating these services in one department.

The Jewish Welfare Board is the parent body for 260 Young Men's Hebrew Associations, Young Women's Hebrew Associations and Jewish Centers in the United States and Canada, with a membership of 300,000 children, young people, and adults. It has, among other activities, promoted the conduct of health activities, recreational pursuits, camping, athletics

and sports. The aim of the newly formed department of Health Activities is to co-ordinate and extend these services.

The program will include development of standards, preparation of program material; arranging conferences of employed directors of physical education and lay workers, supervision of inter-organization competition in sports and athletics; arranging educational exhibits, lecture courses and demonstrations; organizing a camping information service dealing with program, personnel, physical facilities and supplies; and promotion of the establishment of outdoor and indoor summer camps.



Progressive Education

SOME eleven hundred of New York and vicinity's public and private school teachers convened at the Hotel Pennsylvania, November 18-19 in a regional conference on Progressive Education. Twenty-seven progressive schools in and near New York City were open to visitors during the entire week. The tenor of all the discussions was directed to various phases of using the schools to produce "A New Education for a New America." Consideration was given to how the various parts of the school program can be better used to bring about social reconstruction, to develop the individual, and how to get co-operation with the parents.

The program was organized by "U" tables, with groups of experts carrying on the discussions while the audience listened. At times questions and discussion were allowed from the floor. The issues discussed in the section dealing with "The Redirection of Secondary Education" reveal the spirit of the conference:

Shall the high school curriculum be focused upon contemporary culture or upon the social heritage?

What emphasis should secondary education place on the remaking of American life?

What should the "cultured" individual of the future be?

To what extent should the High School stimulate intellectual curiosity and build critical minds?

Does the existing subject organization and departmentalization prevent an effective redirection of secondary education?

Shall the content of the curriculum be in large part organized around problems or themes that cut across existing subject matter boundaries?

The Progressive Education Association is studying not only newer methods of education, but the kind of society education should seek to develop and how this can be accomplished.



Courses for Adult Education in Religion

THE American Institute of Sacred Literature of the University of Chicago, founded by Doctor Harper, the first president of the University, has for a generation fostered sound methods of adult education in religion. Doctor Harper, through his interest in people, his profound study, and matchless teaching, interested thousands in the study of the Bible in its original tongues and in English. The Institute now has more than twenty courses for adult education which can be used individually in homes, or by groups in churches or clubs. In these days of soul searching, some of the titles of these courses are intriguing. There is "What Religion Does to Personality," "The Truth About the Bible," "Finding God through the Beautiful," "The Living Bible," "Calls of the Prophets," and so forth. Ministers and leaders can get full information concerning the twenty-one courses and how they can be secured by writing the American Institute of Sacred Literature, The University of Chicago.





AN APPRECIATION

O. D. FOSTER

THE general secretary of the Religious Education Association over two years ago asked the writer to join his staff to revive the work which was begun by the American Association on Religion some years before. Two years were spent in pleasant fellowship with Professor Artman and his associates. The continuing depression with its consequent effects upon the funds of the Association made it necessary for the writer to offer his resignation to relieve an ever growing financial embarrassment. The Board of the Association, wishing to manifest its cordial attitude toward and good wishes for the writer in reorganizing the American Association on Religion as a separate affiliated movement with the R. E. A. through an interlocking directorate, did not accept the resignation but voted a furlough of six months without pay, in the hope that the movement had gained sufficient strength to enable it to go on its own account.

After six months had elapsed, the financial condition of the Association remained the same, so the Board of the Association, with an expression of deep regret voted on November 1st, "That since the financial condition of the Association remains the same we cannot take any financial responsibility for the North American Conference on Higher Education and Religion. Under the circumstances, the Conference will have to go ahead independently. The R. E. A. has only the finest feeling for the venture and hopes to keep closely associated with the North American Conference on Higher Education and Religion."

The Directing Council of the Conference met immediately after the Association was compelled to withdraw all support last June, and faced the problem of securing sufficient funds to keep in existence. One difficulty after another was faced in finding money for a cause not officially launched. The interest in the cause and the funds for its support

seemed to go in inverse ratio to each other.

On November 15th last, the Conference met, resolved itself into a bona fide organization, elected its officers, an executive secretary, adopted a program and considered methods of financing. The new name adopted is the North American Board for the Study of Religion in Higher Education. While the new venture faces the future with optimism it realizes it will have a hard struggle to secure adequate funds with which to carry forward the work it has undertaken.

The officers of the North American Board look with gratitude to the Association for reinvigorating a waning movement and especially to Professor Artman not only for his vision but also for his personal generosity and devotion to a movement over which he never sought control. The writer is deeply indebted to Professor Artman for bringing him back into the educational field and to the extent that the North American Board may succeed, to that extent will his sense of indebtedness be intensified.

The foregoing story illustrates one of the types of service the Religious Education Association has been rendering through the years. It has discovered promising embryonic movements, encouraged and nourished them till they could walk alone and given them their blessing in launching an active program of their own. Without Professor Artman's vision and unselfish devotion, the North American Board for the Study of Religion in Higher Education would not now be organized. The writer and all those associated with him are grateful to Professor Artman as well as hopeful that the service he is rendering in the Religious Education Association may increase and be adequately supported. The North American Board hopes to retain a close relationship with the Religious Education Association through interlocking boards and frequent conferences between their executive secretaries.



WHAT THE DEPRESSION IS DOING TO THE CAUSE OF RELIGIOUS EDUCATION*

P. R. HAYWARD

Superintendent of Curriculum Development and Director of Young People's Work, The International Council of Religious Education

To the Editor:

The present financial depression is affecting religious education, as I see it, in a number of important ways.

(1) A large number of people who have prepared themselves for religious education as a profession are now out of work. Letters from such people are a regular experience of anyone in an administrative position. These people do not represent, as was once the case, the small fringe of persons who would be out of place in this field anyhow. They are some of the best and most competent persons in the movement. Many are men between twenty-five and thirty-five who have completed a careful and expensive course of training, who have had a number of years of experience, and who are just at the point where they would naturally expect to begin their most fruitful period of usefulness. At that very moment they have the ground cut from under them by causes that they could not in any way control. This is not only a serious loss in trained personality but

a shock and disturbance to one's views of life.

(2) The depression is causing a reconstruction in the budget plans of local churches. In many cases this means getting along without a director of religious education and any sort of pastoral assistance and putting the complete responsibility for the program in the hands of the pastor. It means reducing expenses for the educational program and compels churches to evaluate the relative merits of a paid choir, a summer camp, the more expensive type of lesson materials, and so forth.

(3) In denominational boards and state and provincial councils the depression has meant too frequently a serious curtailment of staff and the abandonment of fruitful and promising lines of work. It has been my unfortunate experience to sit with finance committees and other groups studying with real stress of mind and soul the ways by which a program could be put on a reduced basis so as to conserve the work itself and provide for the rights of persons involved. In many cases these adjustments have been made by sacrificial and voluntary reductions in salaries on the part of those whose posi-

*Letters were sent to several professors and heads of departments of religious education and to leaders in professional organizations, asking them to tell us how the depression is affecting the cause of religious education, as seen from their vantage points. Their replies appear here.

tions have not thus far been disturbed. Many have felt themselves to be in a strange situation when compelled to decide in regard to the further employment of other men while remaining, for the time at least, themselves secure.

(4) The effect of the depression upon the young people of the church has taken a number of forms.

Many young people, what proportion no one knows, are merely bewildered as to the cause of it all and yet complacent in accepting the views of the adults to the effect that our present social order is merely suffering from a minor maladjustment and will correct itself soon; so they believe that their ambition to be bond salesmen or to get in at last on a good tip on the market, while deferred, will at last be realized. An alarming number of young people are as unable or as unwilling as their parents to face the fundamental character of our social order and to raise questions about the need of basic change.

Further, many young people face the difficulty of finding employment and professional opportunity. They object to remaining in college for more training at further expense to their parents' reserves. Careful studies show that 200,000 of them have taken to the open road, living often in the wayside camps of hoboes, or in jails, because they have no home at all. Some of them are graduates of colleges and of technical and professional schools who prefer to make their own way in the open rather than live on their parents any longer. The dislocation of life ideals and habits of industry that this sort of thing involves no man can meas-

ure. Evidence from many directions, especially from the sections of our cities inhabited by working people, shows that a whole generation of boys and girls who finished school at sixteen or seventeen has entered manhood and womanhood at twenty or twenty-one with a period of three or four years of enforced idleness to impair their habits and outlook upon life. As one of them said in Chicago, mentioning the fact that his mother or brothers had stolen his small amount of surplus money, "you know, we are all thieves." The harvest for this kind of sowing society will reap in bitterness in the years to come.

Again, many young people have had their own moral problem made more acute by the depression. It has been shown over a long course of history that the marriage rate has fluctuated in a curve parallel to the changes in the price of wheat. Long deferred marriages are today dislocating the plans of many young people. In many cases the girl can get work and the boy cannot, so they get married anyhow. A wholesome engagement is often broken off, and in some cases takes the opposite direction and leads to unconventional relationships. Such results do not always follow, of course, but they do in enough instances to constitute a marginal but still a serious menace.

There are certain spiritual values accruing from the depression, many say. True. But he who thinks that these results are any more than a mere fraction of the serious losses incurred has little insight into the real forces by which fundamental character is either impaired or created.



MERLE N. ENGLISH

Associate Secretary, Board of Education, Methodist Episcopal Church

To the Editor:

Replying to your recent inquiry permit me to say:

(1) The depression has undoubtedly turned the attention of many to the basic

things of life and quickened the interest in religious education in home, church and school. On the other hand, there are large numbers who find it impossible to participate in the opportunities for re-

ligious training. This affects boys and girls, young people and adults, resulting in inability to attend Sunday church school, young people's meetings and the services of public worship. They do not have adequate clothing, are unable to provide transportation and cannot contribute as in normal times.

(2) Many Sunday church schools cannot provide suitable curricular materials for pupils and teachers. They are forced to limit the quantity, resort to inferior materials and in many cases are forced to get along without any. Hundreds of churches are releasing staff members responsible for the religious education program in the local church. Funds for promotion for denominational programs are greatly reduced, forcing drastic reductions in staff personnel and services rendered to the field. The effect of these things will be reflected in the lives of thousands of persons in coming years.

(3) The social, economic, political, moral and religious situation in which the world finds itself today has revealed the weakness, inadequacy and error in much of the religious training of past years. It has failed in so many instances to develop Christ-like personality and conduct. Often those who have shared most in what the church has offered still hold unchristian and pagan ideals and attitudes and are in no wise different from others. They have failed to appreciate the teach-

ings of Jesus and their implication for discipleship. The present situation proclaims the need of new or increased emphases and more effective methods in religious education. One of the most hopeful signs of the times is the recognition of this fact and the increasing emphasis upon social living and the building of a genuinely Christian world by our leaders.

(4) The picture is not wholly dark. Figures for the last calendar year show substantial gains in the Methodist Episcopal Church on all items not involving financial outlay, due, we feel, to the work of previous years. It is doubtful that these gains can be maintained under present conditions.

It is our conviction that many if not all of the denominations were just at the beginning of a great advance in religious education when the depression came. The effectiveness of the newer program and the devotion and passion of the workers is such that the depression will only temporarily hinder the forward movement. Religious education will have an important part in recovery. When it has had sufficient opportunity it will make economic depression unlikely if not impossible and make brotherhood a reality throughout the world. We hope it will prove the better and more perfect instrument of the Divine Spirit in accomplishing His purpose with and through mankind.



EMANUEL GAMORAN

Educational Director, Commission On Jewish Education

To the Editor:

The present difficulties from which American Jewry is suffering may be attributed not merely to financial causes. They are rather indicative of a spiritual depression that cannot altogether be accounted for by economics. As I am no expert in financial matters, I confine my brief statement only to those aspects of our problem with which I am familiar,

namely, the effect of the economic depression upon Jewish education, and, especially, to an interpretation of what these effects are symptomatic.

The concrete effects of the present depression have been many. In the field of Jewish education and its allied activities our standards, which we have labored over many years to develop, have suffered. This applies to enrollment of pupils, to

tuition fees, to salaries, to teachers, and to supervision. The enrollment in our Jewish schools has decreased. The number of free cases has increased, as has also the number of partial pay cases. Furthermore, most of the partial pay cases have necessarily lowered their rates. Salaries have been reduced in many communities, activities have been curtailed to the extent of eliminating some important workers. All of these distressing facts have been accompanied by a radical reduction in the budget on the part of the communal agencies or federations which subsidize Jewish education.

The most depressing fact about the educational situation is not alone the actual cutting down of activities in many communities, but even more, the curtailment of vital activities in places where, strictly speaking from an economic point of view, it was not absolutely necessary to do so. The action of some Boards of Federation and of Education reflects a lack of seriousness on the part of those charged with leadership in relation to the most important task confronting American Jewry. One cannot but come to the conclusion that the interest which some of these men profess in Jewish education amounts to little more than lip worship.

The attitude taken by leaders who were at the helm in Jewish communal affairs in days of prosperity to shift the burden in these days of adversity to teachers, educators, or rabbis, and to relieve themselves of financial responsibility, is distressing in the extreme. The cry of so

many of our "philanthropic" Jews that we must pay attention now to the call of those who want bread, to the neglect of those who seek Torah, is contrary to a long standing and deeply rooted Jewish tradition in which learning and the love of learning were always considered primary.

The discrimination exercised by communal agencies in curtailing the budget of Jewish education and of other character building agencies in larger proportion than the rest of their activities, is particularly unworthy of a leadership whose tradition emphasizes the ideal of justice under all circumstances. Such action on the part of our communal leadership cannot but result in a lack of confidence in them on the part of the masses of Jewry who will sooner or later come to realize that Jews who oppose bread to education are too unresponsive to Jewish tradition to serve as leaders of Jewry. In the past, Jewish life knew no such distinctions. Great sacrifices were made by parents as individuals, and by the community as a whole, for the maintenance of those religious and educational institutions upon which they rightly felt the future of Judaism and the Jewish people depend. We call upon all those who are appreciative of the peculiar responsibility placed upon our leaders by the very difficulties of the time to bring into our communal life that spirit of understanding which is so vital to any group-life, especially to the life of a group whose culture is essentially religious, and therefore dedicated to the highest ideals of life.



HERBERT W. GATES

General Secretary of Religious Education, Congregational Education Society

To the Editor:

It is not easy to give a definite reply to the question: what is the depression doing to the cause of religious education? I can only record various impressions, none of them based on a sufficient num-

ber of cases to warrant sound generalizations.

Whatever may be the cause or causes, there is evidence of a steadily deepening sense of the importance of religious education in the work of the church. This

is undoubtedly due to the conviction on the part of many that the material possessions and gains upon which we have been placing so much reliance have proved vain and with it has come at least a longing for something that will be more abiding. If this continues until it takes shape in a definite response to such appeals as that of James Truslow Adams in his recent article in *Scribner's*, it will be a good thing for the country and for the world. It is certainly true that, whereas not so very long ago we used to have to ask for an opportunity to present the cause of religious education on the programs of conference and association meetings, we have now more calls of this sort than we can meet with our present force.

There is evidence that the church is placing higher value upon training for Christian leadership. This is shown not only by the increasing amount of leadership training work being carried on in our churches and community schools, but by another more concrete bit of evidence. In the summer of 1931 the attendance at our conferences for the training of young people fell off somewhat. Many

churches stated that due to financial conditions they were unable to send as many delegates as usual. During the latter part of the year more than one testified that this had proved to be a costly bit of economy. Financial conditions were certainly no better in the summer of 1932 and yet the churches sent their young people to these conferences in larger numbers than in any previous year.

On the other hand, the religious educational work of many churches has undoubtedly suffered from the fact that they have been obliged to dispense with employed directors of religious education and other leaders in this field for reasons of economy. That they feel the loss is evident from many expressions. It is also true that financial conditions have reduced contributions and support, thus restricting the amount of service that can be rendered by our Society and others of like nature.

Of the future one dare not predict with any assurance. My surmise is that the increasing sense of spiritual needs will bring renewed support for this important and essential part of church work.



WILLIAM CHALMERS COVERT

General Secretary, Board of Christian Education of the Presbyterian Church in the U. S. A.

To the Editor:

You ask about the effect of the depression upon the work of the Board of Christian Education of the Presbyterian Church, U. S. A. There are several effects already manifest and more to follow.

(1) It is compelling a re-assessment of all the elements that enter into our educational program. Various educational activities that had grown up within the past one hundred years were merged into one Board in 1923. We have been in the process of evaluating these activities. The present economic situation has hurried us to certain conclusions and a

restudy of the whole program is under way with a view to determining relative values in a program where only essentials can be supported.

(2) A joint study of the church colleges in certain areas has been brought about chiefly by the imperilled economic situation of synodical institutions. Modern conditions of living and methods of transportation together with the increased costs of higher education and reduced incomes make fewer colleges necessary. So in over-colleged areas there is being discussed the possibility of affiliation and administrative co-operation. This study may result in the selection of a major

college in a region with other nearby institutions related as junior colleges, the entire work of the group being under a university senate and a chancellor. This means a large saving in overhead expenses and more efficient education.

(3) The economic stress is indirectly lifting the standards for candidates for the ministry. This result may not appear upon the first statement. However, reduced scholarship funds and the presence of many unemployed religious workers have forced the issue. Better trained men are needed. Personality and intellectual qualities as well as spiritual fitness are more and more determinative in the selection of young candidates by the Presbyteries. The Board is more rigid in applying its rules as to these qualifications and has lifted its tests of fitness for the work of church leadership by conditioning its financial aid upon approved worthiness. This, together with reduced funds for student aid will check the supply of ministers. This is most regrettable in the face of the world's spiritual needs and the fact that among those held back are many gifted young men ready to go forward.

(4) The deflation of morale and spiritual confidence following the depression

has suggested the necessity of some kind of devotional "first aid" for the people. A most needful but hazardous thing to do was to start a magazine of daily devotion. The success of *Unity* and other publications dealing with the prayer life of the people rebuked our fears. The magazine called *Today* was launched April 1. So hearty was its reception that it went to a paying basis, with 12,000 paid subscribers October 1. This is an advanced step in the work of Christian education and is born out of the spiritual havoc wrought by the depression. We should have other such aids throughout the church to offset the serious effects of various retrenchments. We must not allow the work of religious education gradually coming under fine professional leadership in local churches and just learning the skilled uses of advanced methods and materials, to be devastated and set back for years. This is what will happen if we do not create within the whole church a stronger sense of the dire need of the basic work of Christian education. Trustees and hard-pressed deacons are here and there throwing overboard the educational work of years and halting dead in its tracks this hopeful work of providing a well qualified church leadership. It must not be.



FRANK M. McKIBBEN

Professor of Religious Education, Northwestern University

To the Editor:

We are compelled to ponder seriously and to attempt to estimate the effect of the depression upon religious education, both as a cause and as a growing profession. Unquestionably, the depression is exercising a profound influence upon religious education. The influence is both beneficial and detrimental. Among the injurious effects, the following may be observed.

(1) There is a decided retardation in

the advance and promotion of religious education throughout the country. At the time the depression came denominational and interdenominational forces were prepared to promote and supervise religious education throughout the country as never before. Principles and policies had been worked out, programs developed and personnel employed by these agencies in a manner unequalled in the past. Today not a single denominational educational board or interdenominational agency has

escaped the necessity of curtailing seriously its personnel and operating expense. This condition is seriously lessening the range and effectiveness of promotional and supervisory activity.

(2) The depression is having a discouraging effect upon those engaged in and those contemplating preparation for professional service in religious education. Scores of religious educators have lost their jobs or suffered serious decreases in salary. Many who would like to enter the profession are deterred from making preparation because of the poor prospect of securing remunerative employment. Doubtless, many of these people should be discouraged in their plans, but other talented and promising leaders will be permanently lost to religious education.

(3) Religious education has always had to fight its way. Every advance has been gained through overcoming ignorance, prejudice, and satisfaction with the status quo and through proving its value and effectiveness. Already there are evidences that the forces of conservatism and indifference are beginning to undo much of the work and offset many of the gains of recent decades. Criticisms of methods, materials, and leadership are doubly effective when offered coincident with financial distress and lost leadership. Ministers and church boards not fully convinced of the value of certain educational activities and leadership may easily use financial distress to effect retrenchment in the educational program. How much of what has been gained will be permanently lost it is difficult to tell.

Among the beneficial results of the depression are the following:

(1) The depression is compelling the testing and evaluation of all the programs, organizations, and personnel representing the modern movement of religious education. Religious education has grown rapidly in the past few decades. It is time that a careful check be made upon developments to date. The depression is bringing this about as it would

not have come otherwise. Only the most worthy activities will survive.

(2) The depression will eliminate from the profession those leaders without vision, passion for the cause, and adequate training. They will not have the patience to persevere until the crisis is past. They will be driven to other types of service in which they perhaps should have enlisted in the first place.

(3) The depression is causing religious educators to rethink their own philosophy, their message, and their method in the light of the religious, social, industrial, and international conditions brought to light through the present struggle. This may mean confusion for the moment but it will mean immeasurable gain for the cause and the church in the end.

(4) The depression is forcing co-operative activity among the denominations and other agencies in the interests of economy and effectiveness in promoting and supervising religious education. What it would have required a decade or more to bring about in co-operation the depression is forcing in a comparatively short time. The field cannot support financially, and common sense will not approve overlapping, duplicating, and competitive activity in the field of religious education. Only the fullest possible co-operation will commend itself to the great body of people who are compelled in the end to support the work.

There is no question but that religious education has suffered a serious set-back because of the depression. But it is my conviction that this will not be permanent. The church is ever becoming more interested in and committed to religious education. The cause will advance, not retreat. Professional leadership will find difficulty for the time in securing employment and adequate financial support, but in the end the church cannot possibly build and supervise an educational program commensurate with present needs without a leadership highly trained and set apart for this important work.

HERBERT FRANCIS EVANS

Pacific School of Religion

To the Editor:

The eastern reader must remember several facts concerning the Pacific Coast. Its population increase has been very rapid. It is a new country with the emphasis on material development rather than dominant. Most of the people are from somewhere else! Much of the Protestant religious work is very close historically to the home missionary era. The support of religious enterprises is less secure everywhere on the Coast (except portions of Southern California) than elsewhere in the country. Protestant church membership probably does not exceed 20% of the population of eight western states. Evangelical church membership in San Francisco is about 5% of its population. Perhaps 60% of this great city would be classified as indifferent to religion Catholic, Jewish, or Protestant. Therefore be charitable, and understand our situation!

At present religious education apparently is regarded largely as a luxury with which we can dispense during the period of depression. That this seems to be a true statement may be seen in the economies practiced in local churches. Directors were among the first to go, or salaries were drastically reduced or "part-time" directors were employed at low rates with resulting depreciation and "simplification" of program. State denominational boards have eliminated workers or greatly reduced the incomes of the department. For the first time in twelve years Pacific School was unable to place all of its graduates in this field in the current year. These men and women are largely at work in related fields but some of them are not doing as much in Religious Education as they would wish.

Co-operative religious education has suffered too. The pressure on the various communions has made it increasingly difficult to carry on our co-operative enterprises. These State Councils are carrying

on under very difficult circumstances, some with rare devotion. It is probable that regional conferences will be substituted this year for the State Convention in Northern California. The local training schools are being held with attendance somewhat less than in preceding years. There is more of hope here in some respects than elsewhere in the field. The Religious Education Congress which has been held in alternate years in Northern and Southern California, to which all faiths have been invited, apparently will not be held this year. The holiday Seminar in "Principles of Teaching," Professor C. E. Rugh, leader, will be held as usual. This is limited strictly to Directors and invited workers competent to attend.

A limited inquiry not wide enough to be accurate for the Coast suggests that the leaders are not reading extensively these days. Books are "luxuries" with many of our religious workers these days. More—many more—workers in the field are coming to Pacific School of Religion library. The strain on the non-circulating Religious Education Exhibit is more marked these days.

Week-Day Religious Education in Berkeley, now in its tenth year, is carrying on, with a much reduced budget and fewer centers, but with good interest and attendance up to normal. This co-operative enterprise of about twenty churches carries on an after-school program for an enrollment of about 700 children, with students of the theological schools as teachers and principals. In fine spirit the churches are facing the budget for the new year—determined that this co-operative endeavor for Berkeley's children shall not cease during these depression years.

Perhaps the two most serious factors in the present situation may be referred to as we close. First, many of the pastors seem to be indifferent to or to have "lost faith" in religious education, espe-

cially those of middle age or older. Second, co-operative enterprises seem to be suffering abnormally. The desire to save the denomination seems to be all but destroying our co-operative enterprises. Both of these tendencies are understandable and are not stated here as criticisms but as ominous tendencies.

Within the seminaries there has been no

lessening of interest in religious education. The young people recognize the necessity and vitality of the approach and feel that the hope of the future is in a church educationally organized. The men are preparing themselves as preachers, pastors, administrators—with educational background. Is not this both hopeful and statesmanlike?



F. ERNEST JOHNSON

Executive Secretary, Federal Council of Churches of Christ in America

To the Editor:

The precise effect of the depression on "the cause of religious education" is, of course, largely a matter of conjecture, first, because our facts are but fragmentary, and secondly, because what is happening is the result of a complex of forces which it is difficult to disentangle. A few generalizations may perhaps be made with safety.

For the profession of religious education it can hardly be doubted that the general cutting of budgets has had direct and serious consequences. As a marginal group among religious workers, directors of religious education are among the first to be "spared." And where churches or organizations have been contemplating the employment of professional workers in this field the projects in question are among the first to be indefinitely postponed. This condition has consequences that outrun any immediate showing in the statistics, for with positions becoming scarce young people coming out of the colleges hesitate long about entering upon training in our field and those charged with recruiting are bound in conscience to make prospective students aware of the difficulties that lie ahead.

It should be said, however, that the profession must not hold the economic situation responsible, in the first instance, for this condition but only for accentuating it. It is quite apparent that the de-

velopment of the field of professional service in religious education has been very much slowed down during the last decade. The depression serves to make more acute a situation for the diagnosis of which we must look elsewhere.

Perhaps the most noteworthy single effect of the depression in this field is the stimulus that has been given to adult education and the growing recognition that all institutions and agencies interested in bringing about definite changes through education must work with adults. The churches, in particular, in their increased concern with Christian social teaching, are confronted by the fact that if anything effective is to be done to remedy the glaring defects of our social-economic order it must be done by adults. The depression has made this unmistakably clear. Adult education in religion and ethics has been a feeble affair. It may be that the next important development in religious education will be the creation of a vital nation-wide adult education movement.

Another phase of the situation that should be noted is the possible effect of the gradual passing over of responsibility for the direction of religious education into the hands of the clergy. There is at least some ground for hope that the experiences through which we are now passing are enlightening the ministers with reference to their main task, which

is education. This would mean that our seminaries, without abandoning the effort to train specialists for the religious education field, would nevertheless build their religious education programs with the central purpose of equipping ministers for their primary task. The depression

may very likely accelerate the trend in this direction, both by forcing the ministers even more generally to be their own religious education directors and by making apparent the necessity for new efforts at adult education under ministerial leadership.



S. P. FRANKLIN

Professor of Religious Education, University of Pittsburgh

To the Editor:

It is not easy, while in the midst of a great economic crisis, to prophecy what the outcomes will be for religion. Certain changes, however, are taking place in the field of religious education that may have considerable bearing upon its future. Some of these changes seem to point to a new day of opportunity while others are of great concern to many.

Observations in this letter are by no means exhaustive and are largely confined to conditions as they exist in Pittsburgh and adjoining territory of western Pennsylvania.

From every organization, there come reports of a marked increase in attendance at religious education classes and general meetings. Recent reports from the Allegheny County Sabbath School Association, representing 885 Protestant Sunday schools in and near Pittsburgh, indicate a decided increase in Sunday school attendance over last year. This increase for various sections ranges from 8 per cent to 25 per cent. Attendance at the Annual County Sunday School Convention showed an increase of 25 per cent over 1931. Leadership training classes under this association have a 15 per cent increase in enrollment. The Pittsburgh Baptist Association reports a 25 per cent increase in enrollment in leadership training classes.

The majority of people are inclined to look upon this new turning to the church as the sure sign of a renewed interest in

religion brought about by the depression. Others not so hopeful think that large numbers are forced to turn to the church for social and recreational activities because of lack of means with which to buy theater tickets for the family and gasoline for the week-end trip. This extra amount of time which many have at their disposal may offer a real opportunity for religious organizations which in the past have not infrequently complained because people were so occupied with other things.

Possibly the most alarming situation for religious education in the present depression consists in the fact that we are facing the larger opportunity with a definite loss in educational leadership. When in a financial crisis, a reduction in paid leadership seems necessary, the last workers added to the staff are usually the first ones to be dismissed. Because of this practice among the churches in the present situation, the cause of religious education is suffering the greatest loss. Consequently, at a time when the greatest demands are being made upon us for educational leadership, we are finding ourselves most helpless to meet the responsibility.

As a partial compensation for the great loss in professionally trained religious educators, both pastors and laymen in larger numbers are seeking training in this field. From all data available, enrollment in lay-leadership training classes in the Protestant churches throughout

Pittsburgh will possibly represent a 20 per cent increase over last year. Enrollment of ministers in religious education classes at the University of Pittsburgh is 50 per cent greater than that of last year. Many of these men travel a distance of more than 100 miles to attend classes.

The depression is bringing the religious leader to grips with life. Changes are taking place over night in many homes which are definitely reflected in the attitudes and conduct of children as they appear the next day in Sunday and week-day classes. The situations often become so acute that the teacher is forced to set aside a printed course of study and deal directly with problems of immediate concern to the group. This is a real

test of both the leader and his religion.

Many religious teachers and leaders are enjoying a new liberty in dealing frankly and critically with the great issues of modern life. A church school teacher, after leading her class into a very frank and open discussion upon certain phases of our present social and economic order, remarked afterwards, "It is much safer to deal with these problems now than before the depression." This within itself is a great victory. If the church and other religious organizations will in turn consider seriously the great volume of criticism directed toward them for their own ineffectiveness in the present crisis, the cause of religious education may be greatly enhanced.



J. EDWARD SPROUL

Secretary, Home Division Religious Education Service, National Council of Y. M. C. A.'s.

To the Editor:

Organized religious education was undoubtedly moving prior to the economic depression in the direction of greater emphasis upon guidance, both as a point of view operative in group and class work and as a series of dependable techniques for counseling with individuals. I think we can say with some certainty that the economic situation, with its dislocations and uncertainties, has accelerated this development, especially in the field of direct dealing with individuals.

In the Young Men's Christian Associations, for instance, while all forms of Christian life guidance—health, educational, vocational, religious, leisure time, etc.—have shown increases in volume during the last three years, life guidance interviews focusing in problems of vocational adjustment were—

54 per cent greater in number in 1930 than in 1929,

357 per cent greater in number in 1931 than in 1929, and

896 per cent greater in number in 1932 than in 1929.

Making full allowance for the factor of more accurate record keeping, a very considerable increase has clearly occurred. This is known to have been coupled with greater concern for expertness in counseling than in any previous period.

Reports of many a minister, teacher, or social worker would confirm the trend here cited. Striking social dislocations accentuate the need for individual adjustment and mastery. A philosophy, a trained personnel, and a technical literature are being developed, probably more rapidly than would otherwise have been the case.¹

Good education, sound religious education, has always been concerned with the social and cultural environment that is after all the most effective and all-pervasive educative force in operation. The depression has, for many volunteers and professionals in religious education, made

1. See: *The Cure of Souls*, by Charles T. Holman (University of Chicago Press); *Pastoral Psychology*, by Karl R. Stolz (Cokesbury); *Psychiatry and Mental Health*, by John R. Oliver (Scribner's); report of Fourth North American Assembly of Y. M. C. A. Workers with Boys (Association Press); and other volumes. These have all appeared during 1932.

clear the dependence of persons upon "the social order" for the most important means of life enrichment. We are clearer than some of us have been about the futility of trying by our preaching and teaching to produce "individual Christians" who are then supposed to earn their living and live their leisure in a society which at so many points fails to value persons and intelligent good will as Jesus did. My impression from participation and observation is that never before have the crucial questions of the national and the world community played so large a part in the educational experiences of young people and adults under church and Christian association auspices.² I suspect this to be truer on the whole among young people than among their elders.

One must, however, also record the impression that in some quarters religion as a means of escape from everyday perplexity has been freshly galvanized. Naïve explanations of social difficulties and an attitude of helpless dependence upon providence are, here and there, accepted as substitutes for co-operation with a loving, working, and often thwarted God.

The resources available for organized religious education have, of course, been sharply limited during the last few years. This has, however, not resulted uniformly in a decrease in the volume of classes, clubs, and camps, and other forms of group life. Where churches and Christian associations have been resourceful in spending their reduced budgets and volunteer workers have been enlisted in larger numbers, increases in volume of work have been noted. I do not think this can keep up for long unless local workers in the field of religious education become very much more competent than many of us are in the techniques of supervision. My guess is that we will, that one effect of the depression will be seen in this shift

in the skills demanded of professional workers in the field.

Here and there are evidences that the necessity of economy in the present is leading boards and overhead agencies to exercise more careful foresight about the outcomes toward which they will consciously direct their limited resources in money and personnel. "Long time planning" that is too pretentious for times of rapid change may tend to discredit the more healthy attempts to exercise a limited foresight, to be clearer about desired results, and to manage present programs and services in the light of these. I know a few cases of attempts at sound planning which have resulted from the deplorable lack of it in the past decade.

The limitation of resources has, I think, affected chiefly the number and effectiveness of the general forces of supervision on whom church school teachers, Christian association secretaries, ministers, and social workers are more dependent than they realize for such services as interpretation of significant tendencies, creation of materials and methods, and sustaining of morale. I suspect that it will be very difficult to reconstruct some of the supervisory groups that are likely to be weakened. Many tasks will not be as well done as they should. Distinctive steps forward are not likely to occur evenly in all the areas of concern for religious education. The solid leadership into the future will probably not be the most vocal. Beyond this one is not inclined to speculate; work at the presently manageable points is more productive.

Religious education will have to be different because of some things that have been made startlingly plain during the depression. Machinization of industry, efficiency in the office, and the consequent increase of leisure have been engineering a revolution in American life and culture of which the depression is itself a major symptom.³ A cautious worker does not

2. See: *Our Economic Life in the Light of Christian Ideals*, by F. Ernest Johnson and others; and *Why Are There Rich and Poor?*, by Abel J. Gregg (Association Press) as two excellent samples of study courses dealing with the economic situation.

3. See: *A New Deal*, by Stuart Chase (Macmillan); and the accounts of the findings of the "technocracy group" of engineers and social scientists, appearing in *The New Outlook* and other publications.

too quickly conclude what changes must or will occur; but I have some guesses and think it is possible here and there to discern parts of the "religious education of the future" already in operation.

Also during the depression, when if ever a mood of teachability should be upon us, has come the report of the appraisal commission of the laymen's foreign mission inquiry.⁴ The social, institutional, and religious philosophy which informs this influential finding is of the utmost significance for the content, objectives, and methods of Protestant religious education.

I do think we must guard against a too optimistic view of the effect of the current social dislocation upon religious education. One is reminded of the glow

many members of a slightly earlier generation felt as a result of the stirring loyalties and new opportunities for service opened up by the war. What that moral depression was actually doing to persons and to society, and therefore to education and religion, was none too plain at the time. A guarded sensitiveness to the facts and to their possible consequences will be the more becoming attitude. Not very heartily can one join in rejoicing about the future of a religious education that must, along with all other forces, bear its share of the blame for a social disruption that will leave thousands of persons physically and emotionally far below their best. Better might our devotion to this cause lead us to solid mastery of the skills of guidance, supervision, and leadership it is clearly demanding!



ANNA V. RICE

General Secretary, National Board Young Women's Christian Associations of the U. S. A.

To the Editor:

It is difficult to state "just what the depression is doing to the cause of religious education" in the Association because trends which are evident just now may represent currents of life far deeper and wider than the present economic situation. Newer trends in thinking, and especially in education, had brought about, before the depression, a criticism of old ways of work and had led to the questioning, in many groups, of some of the assumptions upon which procedure in religious education had been based. The depression has, however, made more evident than before certain things which are significant for religious education. It has sharpened the effect of these trends of recent years, intensifying needs that already existed and arousing the Association leadership to a keener realization of these needs.

The depression has also intensified thinking and feeling about religion within the movement. On the one hand there is a greatly increased awareness of the discrepancies between the claims of organized Christianity and its effectiveness in working for better social conditions. Christianity, judged by its social results, is being appraised more critically than ever before. On the other hand, vital questions relating to personal religion are now being raised with a new insistence, especially by the groups of students and young business women who make up a large proportion of the membership of the Association:—"What can we live by?" "How can we face crises in both individual and social life courageously?" "What is an adequate philosophy of life?" These questions are being asked with a new eagerness and it is significant that there seems to be a tacit assumption—often-times an expressed conviction—that religion has some answer to them.

A significant element in the present sit-

⁴ *Re-Thinking Missions, a Laymen's Inquiry After One Hundred Years*, by the Commission of Appraisal, William E. Hocking, Chairman (New York: Harper & Bros.), 1932.

uation is the increasingly keen realization of the leaders in the movement of the obligation resting upon the Association to meet these needs for a satisfying Christian philosophy for the personal life, and to re-think the social meaning of Christianity more realistically in the light of a sounder study of economics. The depression seems to have brought to a focus the need for a fundamental reconsideration of the Association purpose, and especially of the religious basis which underlies that purpose.

To promote a fellowship within which the widely divergent groups of Association members shall participate with understanding and appreciation of each other is an ideal to which the Association has long been committed by its Christian purpose. The depression, by making the needs and problems of these various groups more consciously the concern of all has increased the opportunities for broadening and deepening this understanding. It is not possible to say to what extent the depression has strengthened conviction about the fellowship aspects of the Association but some real

influence in this direction it has doubtless had.

But the depression has also meant reduced budgets and smaller staffs and a heavy load of emergency work. These things have increased the difficulties in the way of providing for needs which are more than usually acute. Everywhere the realization of the needs is far ahead of the ability to meet them. The leadership of the Association is aware, as never before, that the work which the Association has set itself to do demands a personnel equipped with deeper insight, better training, and more adequate technique in the field of religious education than the organization has as yet been able to attain. This increased awareness of the urgent need of young women for an experience of religion which shall enable them to face life as they find it today with hope and courage and effectiveness, and of the demand which this need makes upon quality of leadership, is perhaps one of the most significant contributions of the depression to the cause of religious education in the Association.





THE CLASSROOM TEACHER AND CHARACTER EDUCATION*

GEORGE A. COE

THE experience of the pupil in the classroom is the focal point for any intelligent and comprehensive planning of character education in the schools whether of the state or of the church. This truth, after long submergence, is coming to the surface of educational thinking. Educational reformers, it is true, have now and again for several centuries advised that procedures be adapted to the pupil's mind, but usually this has meant little more than finding economical ways for injecting a given subject-matter or rule into the memory or understanding. Discipline, accordingly, was thought of as a thing by itself apart from instruction; school organization and administration as another thing by itself, and play as a mere aside. Today, however, there is approximate agreement that a school is not and cannot be a mere aggregate of such items. A school is, rather, a pupil experience, of which these are part aspects. Curriculum, method, discipline, organization

and administration, and extra-curricular activities constitute one organic whole that is to be judged as to its essential quality by the changes that it mediates in another organic whole, the total personality of the pupil. Character education thus becomes the essence of schooling, not a department in a school. Very well, then; where is the nucleus or nerve center of character education? It is in the classroom, for here is where the school makes its most continuous and systematic application of intelligence to the supposably greatest concerns of man. The center of character-education strategy is the classroom teacher, therefore. If we win here we win everywhere as far as the school is concerned; if we lose here, there is no victory either within the school or outside it.

It is significant that for ten years there has been in the National Education Association a Department of Classroom Teachers, hitherto a depressed class, but now awakening and bent upon improving conditions, raising standards, and accepting the responsibility that belongs to

*Seventh Yearbook of the Department of Classroom Teachers of the National Education Association. Published by the Department, 1201 Sixteenth Street, Washington, D. C., 1932. Pp. 272.

them. The present Yearbook represents the ideas and the practices of the most wide-awake among these classroom educators. The book may be regarded as, in a way, a supplement or appendix to the Tenth Yearbook of the Department of Superintendence, entitled *Character Education*, which was reviewed in the September, 1932, number of this journal: a supplement, not to the basic theory there expounded, but to the description of approved practices. Hundreds of teachers have contributed to the present volume by giving details of their own procedures and observations, and by expressing their judgment upon important points. The material thus obtained was sifted and commented upon by the understanding commission that conducted the study. The authors have utilized, also, the best printed sources that throw light upon pupil-personalities, conduct problems, and advisable procedures.

It turns out, of course, that when the pupil is considered as an integer, the teacher's classroom problems reach into the entire organization and administration of a school—from a particular seat in a particular room to the principal's office, the superintendent's office, the board of education, and the voters in the district—and likewise into conditions in the home and in the community. The commission has apparently aimed to give the gist of the wisdom that is useable by classroom teachers with respect to this whole big field. The result is a noteworthy achievement in simple, practical exposition of facts and principles, supplemented with guidance for further reading.

Taken as a whole, consequently, the volume presents an engaging picture. It is the picture of a dawning upon the horizon. One would like to be told, of course, what proportion of classroom teachers are waking up, and what proportion are still unalert with respect to character education. That there is much confusion even among those who have begun to think upon the problems of

character growth is proved by the question-circular returns that are reported on pages 37 to 45. Nevertheless it is an obviously great advance that such a study as this should proceed from the teachers themselves. It means that they will not forever wait to be told what to do by persons who hold higher positions in the educational hierarchy. By the way, the book itself shows that an educational hierarchy, as distinguished from democratic administration, is a hindrance to character education.

It is neither practicable nor needful to sketch the procedures that here are stamped with approval. That the level of them is high, as compared with the past, goes without the saying. But it is important to take note of the educational philosophy that is partly expressed and partly assumed. On the whole, the book has in view high character in the individual rather than high character in the organic life of society. As in the Tenth Yearbook of the Department of Superintendence, so here the specific problems of education for the functions of a citizen in the political state receive only occasional, faint, and totally inadequate recognition. Moreover, though the Tenth Yearbook proclaimed with the greatest explicitness that the public schools must take a conscious and planned part in the imperatively necessary transformation of our economic order, the existence of such an emergency could not be learned from the present work. Moreover, even the character-forming activities that are here approved lack provision for transfer from the school to after-life in society at large. The methods that are recommended will produce, it is true, a good grade of school morality, but they contain no promise of correcting social injustices, nor of rescuing politics from its present degradation, nor of preventing the economic chaos of which we have a foretaste in our present distress.

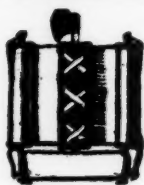
At one point these classroom teachers have stolen a march and played a joke upon those who figure as teachers of the

art of teaching. A sort of printer's-ink debate has been going on for many years with regard to the respective merits of "direct" and "indirect" methods of character education. In 1917 I pointed out that the whole debate was vitiated by ambiguity in the use of these two terms (*A Social Theory of Religious Education*, pp. 190 ff.). This was shown by a sort of tabular view of the miscellaneous and sometimes irreconcilable meanings that the terms bore in the literature of education that was then current. They were a hodge-podge, I claimed, that could not serve as a guide in school practice. Conclusive evidence on this point now comes from nearly 500 classroom teachers. Requested to classify fifteen specific procedures as either direct or indirect, on only two items did they reach an agreement as high as 80 per cent; on six items the judgments were about evenly divided; the table of percentages as a whole proves the utter uselessness of the distinction.

The reviewer is tempted to do a little good-natured prodding. Of twenty-seven approved specimen lessons for grades six to senior high school, thirteen may be regarded as aiming at the good of society, of our government, or of the world. What, then, it may be asked, do these teachers conceive to be

the social and political changes that the present state of the world requires? Not more than six of these thirteen lessons (Nos. 17, 30, 32, 36, 38, 42) appear to have in view any social *change* whatever. Though some of the others provide important information, several lack focus and penetration. One of them (No. 16) actually lists the World War as an event that has helped bring about "friendliness between countries!" Of the six lessons that do envisage some sort of social change, two (Nos. 17 and 42) deal with race prejudice in the immediate relations of pupils, and two with political questions that are acute in the immediate environment—the 18th Amendment (No. 32), and the retention of interest upon public monies by a treasurer (No. 38). Here is social reality. Yet not one of these specimen lessons, though they range through both the junior and the senior high school, goes directly at any of the present life-and-death problems that concern war and peace, nationalism and militarism, immigration and naturalization, poverty and wealth, unemployment, industrial conflicts and economic justice, our civil liberties, and democracy versus privilege. Do our teachers assume that these matters are outside the scope of character education?





EDUCATING FOR CITIZENSHIP*

(*Appraisals of Dr. George A. Coe's book of the above title*) by Frank N. Freeman, S. R. Logan, H. Shelton Smith, and John J. Mahoney

FRANK N. FREEMAN

BEFORE expressing briefly my reaction to the issues discussed in Professor Coe's book, I should like to state emphatically my admiration for the clearness with which he has analyzed the problem of educating for citizenship, for the enormous service he has rendered in uncovering the atrocious propaganda which is being carried on by various agencies, notably by the War Department under the guise of military training, and for the liberal point of view he represents so forcefully on social, political, and economic questions. This implies a very large measure of agreement with his position on education. Such disagreement as does exist concerns more the question of means than of ends.

Professor Coe would probably maintain that his theoretical position concerning education and its relation to the state is all of a piece and that one part could not be separated from the rest. However, it seems to me that a distinction can be drawn between two parts of the the-

ory, and that one may adhere to the one part while making some reservation or qualification regarding the other part.

The theory includes, first, a conception of an improved form of social organization. I do not use the term ideal form of social organization because this implies a static conception and Professor Coe would strenuously object to it. He might also object to the setting up of any form of organization as a next step to be aimed at, because even this would imply the definition of the direction in which we should go. And if we know the direction in which we should go, why should we not use the power of education to carry us in that direction? But the school, or the state which it represents, cannot be trusted to define even the direction in which we should go, because self-interest and class interest are bound to masquerade under the guise of ideals. Professor Coe repeatedly criticizes various formulations of ends or objectives on the ground that they may be interpreted narrowly or may be twisted to serve selfish purposes.

*George A. Coe, *Educating for Citizenship* (New York: Charles A. Scribner's Sons), 1932. Pp. 200.

But is it not possible to set up a concept of human relations which is broad enough to cover the various relations in which the individual finds himself, and which at the same time can be made specific? Does not Professor Coe actually assume such a concept in his criticisms of many of our teachings and our practices? I believe the answer to both questions is emphatically, yes. What is it that gives the force to the criticisms of the teachings of the War Department in its courses in citizenship? Why does our ire rise when we find that the Department manual directs that pupils should be taught that government ownership is a peril, that the referendum, the recall and the election of judges are dangerous experiments, that democracy is a government of the masses which results in mobocracy, that internationalism and pacifism are examples of an impractical and destructive idealism, and that self-preservation is the first law of nature for individuals and states? Do we object merely on the ground that a department of the federal government undertakes to teach specific doctrines? I think not. The violence of our objection, at least, is due to our conviction that such teaching is reactionary, that it leads backward rather than forward. Why is our attitude toward race relations commonly unsatisfactory? Why are class feelings and class differences the objects of righteous indignation? For the same reason. If we went through Professor Coe's book and noted every direct or implied criticism of contemporary teaching or practice we would find that they all pointed very definitely in the same direction, in the direction, namely, of the attitude and practice of co-operation and away from the attitude and practice of individualism. His liberalism has this very clear and consistent meaning, and with it I agree heartily and without reservation.

But liberalism to Professor Coe has also another and distinctly different meaning, not necessarily opposed to the first but conceivably independent of it. It

appears clearly in his distrust of propaganda and his rejection of it as a part of educational procedure. He resents so strongly the use of propaganda in various types of exploitation, commercial and other, and sees so clearly the limitations or even distortions of what may seem to be worthy ideals when they are made the subject of educational propaganda that he will have none of it. Propaganda is inherently bad because it does not contain within it the principle which will rectify its limitations and its false emphases. The pupil can be guarded against the limitations and evils of propaganda only by the development of the power of self-criticism and the criticism of ideas and opinions, whatever their source. The state, as ruler, exercises authority, but the state as teacher can only perform its true function when it sets up each individual as a center of authority.

They (believers in the use of propaganda) cannot make their theory good without assuming to possess some equivalent for the Roman Catholic claim to infallibility. Can they even claim to have attempted the maximum approach to impartiality that is possible to us fallible men? Here is a nut for any propagandist to crack: Would your propaganda, both content and method, be equally appropriate in all countries? The Catholic Church claims to have one and the same message for all mankind. Do you make any parallel claim with respect to the teaching of citizenship in the public schools of the United States? You approve propaganda that is for the "common" good; but when is good actually "common"?

Propaganda is inherently inadmissible as an educational method, because it cannot deal with universally valid principles.

The key sentence is the one which inquires whether propaganda might be equally appropriate in all countries. I venture to maintain that it might, and to assert further that Professor Coe himself gives the best possible demonstration that it might. His liberal conception of human relations is not limited in its application. The applications may involve many perplexing questions; but the fundamental conception is one which he is continually preaching, and preaching most effectively and most justifiably. I, for

one, would be the last to dissuade him from carrying forward this most wholesome propaganda.

However much we may strive to confine our educational endeavors to the development of the power of critical thinking, and we should so strive, we can never, I believe, get rid of propaganda. We should at least have to keep up the propaganda to abolish propaganda. The influencing of the attitudes of the young is inherent in the institutions of society. The individual is a member of his own group, and this would be true even if the group included all mankind. When he is young he is fashioned by the group. As he grows older he takes his share in fashioning the group in turn. But the contribution he makes to the group is small in comparison with the contribution which the group makes to him.

If the school fails to use its power to influence the child's behavior in the direction which will lead to an improved social order, it will abandon him to the influence of propaganda which knows exactly what it wants. The development of critical judgment is good, and should be fostered to the highest possible degree, but it alone is an inadequate defence against well organized propaganda of selfish interests. The school is probably the most nearly disinterested institution which touches the child's life. The school may therefore be a powerful agency for the production of liberal opinions and points of view. If the school avoids its responsibility in this regard because it is not perfect, and because even its teaching is touched by the common human frailty, it will, in my judgment, be passing up its most important opportunity.



S. R. LOGAN

DOCTOR COE'S *Educating for Citizenship* is a useful book for teachers who are striving to make the life of school children an introduction to the intermingling corporate life of state and industry. Since it comes from the author's thorough understanding of the newer schools and from his insight as a sociologist into the nature of our times, it should be especially helpful to teachers and others connected with the "progressive" schools. These schools accept the present citizenship of children as the starting point in their civic-economic education, and it is upon the revolutionary proposition that children are already citizens and that they improve by practice that Doctor Coe builds his argument.

Perhaps the most timely service Doctor Coe renders in this volume is to clear up the question of authority in its relation to education. Ultimately it is the people that are sovereign, all of the people, including every child and every teacher.

Through delegation of power the sovereigns teach themselves, each servant, whether legislator, school board, superintendent, teacher or child, having an indefinable degree of discretionary power in the execution of his duties. "Discretionary acts by school officers or by pupils determine then and there the direction in which the sovereign power of the state shall flow. In a self-governing school, teacher and pupil *as such* are politically functioning parts of the sovereign people." Thus teacher and pupil share with others the majesty of sovereign power and the challenge to change and to create in the field of social organization and control. The school is the state's chief means of self-criticism and self-creation.

Adults of this generation grew up in schools where most of the teachers had not even the right to vote and were subjected to a variety of petty tyrannies, and where children were mere subjects. These teachers were expected to rule as auto-

crats rather than as citizens. Their peculiar status prepared them for their peculiar rôle of perpetuating the monarchical principle as a foundation of an adult corporate life which is presumably democratic. Is it any wonder that our politics have been confused, and organized business, finance, and industry have often tended to violate rather than respect democracy? The educational revolution of which John Dewey is the major prophet, in its beginning, and with few adherents when our children's grandparents and parents were in school, is now well advanced in theory, and practice is changing with comparative rapidity, as revolutions go. By going up with such student-citizen-teachers as Coe into the watchtowers, we common workers in the field can catch an inspiring glimpse of trends. Science and democratic good will are now on the march in the field of human nature.

The book has great value to teachers as a guide which points out how one can be a free and zealous citizen, as one must be to be a fit companion of youth, without being a partisan teacher. His own

method of unshrinking analysis is an excellent example. Zest and skill for tracing in the temper of science causes and effects of individual and corporate action and for penetrating through shibboleths and emotional conditionings to realities, as advocated in this book, should be not only a protection against undue conscious propaganda but should also reduce the evils of unconscious propagandizing by vested interests of all sorts.

Since the educators of the country and an increasingly large proportion of parents recognize that education for citizenship is not possible without consideration in the school of the economic and political questions which agitate the minds of adults, there is universal interest in developing methods which will make controversial issues most educative.

As a teacher who wishes to help children to learn to deal effectively with the realities of citizenship I am profoundly grateful to Doctor Coe for this book. It should be read with equal interest and perhaps with greater benefit by trustees, legislators, clergymen, lawyers, and parents generally.



H. SHELTON SMITH

WHEN a new book appears bearing the name of George A. Coe, the reader is assured of something truly new. It is said that Doctor Coe once remarked that every teacher ought to retire at not later than sixty-five. He reasoned thus: If a professor has anything valuable to say he ought to go aside and embody it in some permanent form, for wider use; if, however, he has nothing worth saying, he ought to resign anyhow and give his students relief.

Doctor Coe has had something extremely worth saying, and he has known how to say it with a memorable bite. The three volumes¹ which he has written since

"retiring" are in no sense a warming over of old lectures. On the contrary, each work easily takes first place in its field of discussion. Doctor Coe's own theory of education as individual and social self-transcendence is nowhere better exemplified than in himself. He not only continues to grow; his growth is so rapid that most of us have difficulty in keeping in sight of him.

I

None of Doctor Coe's works is more pointed or timely than *Educating for Citizenship*. As in other volumes, he selects one fundamental issue and follows it out in all directions with utter fearlessness. Here the issue is this: What is the mean-

1. *Motives of Men* (1928); *What is Christian Education?* (1929); *Educating for Citizenship* (1932).

ing of sovereign authority in a democratic state, as expressed in ruling and teaching?

For want of clarity here, says Doctor Coe, we are without real schools of citizenship. No amount of tinkering, such as requiring a course in "civics" or making all students read the "Constitution," will cure us of our blundering. Even the present concern for "character education" can lead either to further patchwork, or to something radically new in citizenship-making. In fact, the most significant thing about this movement is that it reveals a struggle between two conceptions of sovereign authority (p. 34). One tendency reflects the outlook of monarchy; the other points in the direction of democracy.

Whatever the extent to which the American Fathers believed that government derived all its just powers from the consent of the governed, "nobody doubted that in the teacher-pupil relationship all just powers are derived from the teacher and from the adults whom he represents" (p. 49). "This," says Doctor Coe, "is the original sin of our public school system" (p. 50). The outworking of this dualism has "stunted alike those who exercise authority and those upon whom it is exercised" (p. 50).

To bring the school of the state to the point where it functions as a genuinely self-governing expedition in citizenship is now a task of supreme necessity. It is also one of gigantic difficulty. Innovations in terms of "pupil self-government" or in terms of reproducing in the schools certain formal activities of the state—voting, holding elections, etc.—are but patches upon an old garment. The adding of this or that extra to the program of the school may mitigate but will not remedy the evils of an undemocratic system of schools. Political realism will find the crux of the problem in the interaction of the teacher-citizen and the pupil-citizen. In his relation to the teacher, the pupil is the source of authority as well as subject to authority. In his relation to the "higher-ups" the teacher is in like

manner himself a source as well as a subject of sovereignty. When self-government pervades the schoolroom in this sense, then the work of education for citizenship will already be continuous with those processes of citizenship-making in the political state at large.

II

If, however, the fellowship-principle governing teacher-pupil relations in the local school be applied also between pupils in their relation to the sovereign state, "the shoe is certain to pinch." Since the state executes purposes that far transcend those of the pupil, and in view of the state's being custodian of an honored inheritance, is it not necessary for state education to be mainly, if not wholly, propagandistic in character? (p. 55).

It is here that Doctor Coe swings into his characteristic stride. "Propaganda in the strict sense," he says, "represents one mind as standing at a fixed point and endeavoring to bring other minds to the same position" (p. 56). Propaganda in this sense would abridge the complete act of moral and social intelligence on the part of the pupil. In short, it would transmit the husk, not the kernel, of moral goodness.

But if a teacher is not a propagandist, does he not deliver his teaching over to a species of colorless effusion? Neither of these alternatives is acceptable to Doctor Coe. He has as little place in his scheme of character education for the insipid neutral—the person who claims to deal with "facts," but refuses to espouse causes—as he does for the propagandist. Without giving himself over to propaganda, let the teacher take the way out suggested by such questions as these: (1) Has the pupil been made critical toward the social attitudes of the teacher? (2) Toward his own social attitudes? (3) Is the pupil acquiring an experimental attitude with respect to social policies? (4) Has the pupil so dealt with social issues, facts, and political policies as to awaken within him a sense of fel-

low-feeling for all groups, races, classes? Especially has he felt with minorities as well as with majorities? (5) Is the pupil entering into the actual conflicts of his contemporary world? (6) Has the pupil voluntarily participated in the improvement of social, economic, and political conditions? (pp. 76 ff.).

III

Important for citizenship education, Doctor Coe thinks, is the American system which, by constitutional enactment, separates ruling from teaching. "If the Federal Government should insinuate itself into a state's public schools, it would be, theoretically, as much out of place as it would if the President of the United States should undertake to veto an act of a state legislature" (p. 78).

The peculiar advantages in this provision are that each state may emphasize its own particular needs; its curriculum grows out of the soil of its own regional social and economic life; the state school becomes the instrument of local authority; if necessary, the educational values sought locally may be designedly opposed to those that are espoused "from above."

And yet, Doctor Coe himself is honest enough to admit that, theory or no theory, the Federal Government, directly and indirectly, is increasingly entering the field of education. Else what mean her activities in the field of vocational and of military enterprise? The way in which Federal officials have construed the National Defense Act is enough to open our eyes to Washington's concern not only for military defense, but for moral, economic, and religious defense as well. Have not important bulletins been issued that undertook to show the *correct* interpretation in the field of economics, and even in the field of Bible?

Incidentally, it may not be out of place to say that the failure of the National Constitution to make any provision for education is in all probability due more to the failure of the Fathers to grasp the civic function of education in a democracy

than to their wisdom in believing that educational power should not be exercised by the central government. Nevertheless, this is no reason for hesitating to profit by our actual situation. The Fathers were probably as helpful in some respects by their omissions as they were by their specifications.

IV

When sovereignty reposes in the people and not in a dictator, "we, the people" not only rule ourselves, but teach ourselves. To be sure, we commit to some of us specialized educational functions which the rest of us expect and require to be more than an echo of the status quo. This group of educators, chosen by the people, includes legislatures and boards of education as well as teachers. The educational process becomes more specific as it passes from one level of teaching to the other. Legislatures, for example, are now preoccupied with parceling out doses of subject-matter, when they should give themselves to the larger question of the function of the school in a democratic society.

If the public schools are "society explicitly accusing itself, and explicitly seeking to transcend itself," we must discover and educate teachers who are qualified to appreciate and wrestle with our economic and social problems. It is at this point, however, that our teachers' colleges and graduate schools of education are now in for reconstruction. As yet, with rare exceptions, they major on school technics—technics, too, that reveal all too much the mechanizing influence of so-called *scientific* education; they exercise a control over faculty and students that reflects a monarchical social and political order; their curricula are with rare exceptions fundamentally unrelated to the central concern of contemporary civilization. Here is a sentence shocking enough to educators of paternalistic tradition: "Students in teachers' colleges should have a hand in determining the curriculum of their college, the budget, appointments to the faculty, and relations

to the legislature, to donors, and to the school system" (pp. 112, 113).

V

To those who would have the schools "stick to their lasts" and "keep out of politics," Doctor Coe affords cold comfort. Even if the schools wished to stay by their own job, whatever that may mean, they would not be "out of politics." Gusty tides, conflicting and persistent, sweep in upon the schools. Teachers, as well as pupils, bring with them to school a mass of data, unsystematized though it may be, the effect of which upon the daily work is inescapable.

But why should the school want to remain aloof from the basic economic and political contest? The schools are concerned with vocational interests, and every issue for the worker today is inherently also a political issue. Any realistic education for citizenship will regard political action as a necessary factor in economic progress.

VI

An eye-opening chapter is devoted to the political implications of non-state schools. Some of Doctor Coe's conclusions are certain to provoke dissent. "Non-state schools," he remarks bluntly, "are class institutions" (p. 130). This charge will be taken complacently enough by those who see in it a reference to private schools which are set to train "gentlemen" and "ladies." And in speaking of this type of non-state school, Coe unhesitatingly says: "Children of privilege, segregated and schooled by themselves, are always and inevitably mis-educated politically" (p. 132). But with characteristic forthrightness he proceeds to point out that schools maintained by religious bodies are also class institutions. It is noteworthy, he observes, that although many such schools exist, so they claim, to provide religion as an ingredient of education, the kind of religion provided is not religion in general, but some particular religion. Efforts to

make these schools sponsors of religion in general, such as would justify universal support, have thus far not succeeded.

These schools claim and secure exemption from taxation. In some assumed sense they further the welfare of the state. But if the state, which aids them indirectly through tax exemption, should undertake to exercise its functions of supervision, objection would at once arise on the ground that religious and political functions must be kept distinct and separate. And yet these schools do exercise political influence of great significance. More conservative bodies are not only authoritarian in religion; they are, as a rule, more concerned to have the state enforce such laws as: laws against blasphemy, divorce, contraception. Moreover, "church schools that exercise the most rigorous ecclesiastical authority foster also rigorous obedience to the political sovereign" (p. 137). On the other hand, the more liberal religious groups are "more interested in the liberties of the citizen taken in their entirety" (p. 138).

Doctor Coe is realistic enough to recognize that these generalizations are subject to numerous exceptions in both conservative and liberal denominational groups. In both groups, he admits, are to be found pioneers in social and economic and interracial thinking, combined with courageous experimentation, that worthily align them with the prophetic strain in ethical religion. He says further: "At the present moment there is a revival of this type of religious consciousness" (p. 144).

Higher education under private control is a field in which significant political realities are being wrought out. While he is chary of generalization, Doctor Coe nevertheless is of the conviction that "privately controlled institutions as a class, even denominationally controlled colleges, have a more diffused and penetrating civic-education consciousness than state universities and colleges as a whole" (p. 151). In not a few state institutions

a designed effort is made to hold education and politics in two separate and distinct categories. Politics and education, however, are intimately inter-penetrative, and abstinence from political participation on the part of state universities on the ground of being non-partisan usually means that important political actualities are being smothered.

VII

The political outlook of the "new social studies" comes in for both commendation and criticism. Already in many of the more progressive schools the state is conceived not as some abstract entity, but as an organism within which citizens grow and express themselves; political realism is now transcending an evocative sentimentalism; economic forces are at the focus of human relations; society is being conceived in more fundamentally democratic terms; genuine issues in social conflict are now getting a measure of consideration; healthy criticism of past and present values is growing.

The conception of the state that is now being envisaged in the new social studies is that of a "progressively self-transforming democracy." But if the state is to be continually emerging into something greater than its present life, it must have a mighty inner propulsion. How can this deeper dynamic be released? Neither vague emotionalizations nor mere acquaintance with current social issues will do this. "Democracy in me will be progressive and self-transforming if I truly identify myself with the least-privileged

of my fellows" (p. 168). At the heart of this dynamic process, thinks Coe, is religion. It is a matter of regret to him that Prof. Harold Rugg, who has done so much for the success of the new social studies movement, should have so completely ignored the place of religion in motivating social reconstruction (p. 170).

VIII

Coming to the end of his illuminating study in citizenship, Doctor Coe centers attention upon the fact that sovereignty is not some fixed point of reference external to the life of man or to the life of the school. Living sovereignty is within the flux of experience, and is therefore ever undergoing re-creation. Persons are not only the sphere of sovereignty; they are the determinants of sovereignty. From this it follows that persons are ultimate and that the state is one of the modes in which society seeks the furtherance of self-realizing persons. Spontaneously, without the existence of the state, persons are organically members one of another. The state is one form which this original reality takes to facilitate the mutual welfare of persons.

The state, when it teaches, acts as an agent of this primordial society, this fellowship of inter-penetrative individuals. But not only does it act as an agent; in thus acting it definitely seeks ends for society that "include but outrun the state." In other words, the state as teacher not only can quize the sovereign; not to do so is to fail to fulfill its basic function in a democracy.



JOHN J. MAHONEY

Educating for Citizenship, by George A. Coe, is good—very good. I think I have read about all the professional books in this field that have appeared during the past ten or twelve years. And I don't hesitate to say, that, in my judgment,

this one is, by long odds, the most penetrating, the most challenging, the most inspiring. It is not, by any means, a complete analysis of all the perplexities that we must think through before we can think straight concerning this educa-

tional problem. Coe would unquestionably be the last man to make any such claim. Nor does it pretend to set down for teachers just what and how to teach. No man can do this in two hundred pages. Its virtue lies in the fact that it slices through to the heart of the problem, and exposes some of the fallacies that characterize much of our present-day theory and practice in this field. The chapter on character education, for example, is grand. Ditto, the chapter on self-government, with all its "actualities and illusions." And the discussion of propaganda versus education should be read, and digested, and fought over by American teachers and school-officers of every type and grade. In fact there is much in the book that can be fought over, to the fighters' profit. The chapter on non-state schools, for example, deals in a forthright way with one of the most significant issues in statecraft and phi-

losophy, the same issue that Briggs treated a few years ago in his "Great Investment." Those who read Briggs should also read Coe—and then read others who hold opposing views. Likewise those who have been following the thinking of Harold Rugg, especially as set forth in his *Culture and Education in America*, should also read Coe. What a chance for discussion—about fundamentals—concerning which we are all so hazy! Incidentally I myself would like to learn why Coe writes so optimistically about the "New Social Studies." The intimation is that these are really and truly being reorganized. Are they? I doubt it—though there are promising signs. However, that is neither here nor there. The book is good, very good. I run counter to all of Coe's philosophy when I say that teachers should be obliged to read it—by law!





REVIVING THE HOME AND THE CHURCH

H. A. HUMPHREYS

WE HEAR that the world is going to perdition. Terrifying criticisms are at hand. We are informed that humanity is in revolt against the moral tenets of the social order and against constituted authority. They say our young people dance, drink, pet, and conduct themselves in an ungodly manner and that from 70 to 80 per cent of the girls indulge in smoking.

Sex attraction has always been the core around which the most of our social problems have revolved. Remove it and we solve many of them, but we lose more than we gain—a strong, vigorous, energetic race will be replaced by a weak, feeble, and inactive one which will finally cease to exist.

The problem is not a new one. Instincts always have been and always will be the same. The dance has been with us since the dawn of history. The auto, the movie, the fraternity, the sorority, the various other clubs, and the week-end affairs are simply carry-overs of the horse and buggy, the stage, and various social activities of our fore-parents.

A factor that makes the problem serious is that the home and the church have not been able to keep up with the

rapidly changing times. The coming of the industrial age in which each member of the family may, and in many cases does, follow a different type of vocational activity; the disappearance of home-made fun and the introduction of commercialized activity; the coming of the auto, the movie, and their connection with the influence upon the dance, the swimming pool, the beach, the resort, and week-end affairs, have all had their part in the decline of the home and the church. They are both conservative institutions and have consequently lagged behind. A condition that makes the problem extremely difficult for our elders to understand is the bringing out into the open many things that were kept under cover in their younger days—the freedom with which the sexes talk and behave is shocking to them, and they are ready to jump to conclusions which may have been justified several years ago, but which, in most cases, are without justification in our present social order.

In the light of the present conditions it is obvious that if the home and the church are to wield any considerable influence in directing the affairs of society it will be necessary for them to compete with the existing commercialized activ-

ities. So long as their methods are ancient compared with those of their competitors, they will of necessity stay many strides behind. Therefore, it behooves the home and the church to institute a new program which will involve modern methods and means. Even then their progress will be slow, for commercialized agencies are not asleep nor are they likely to continue to use present methods when they discover better ones. Thus the momentum of the home and the church must exceed that of commercialized agencies for they must catch up before they can overtake.

It is extremely difficult to know exactly what a strictly modern program for the home and for the church should be. There have been certain strides forward by both of these organizations which look favorable.

The old policy of suppression which has been so prevalent for ages has never been a satisfactory solution to social problems. The solution is not to be found in shutting off innate tendencies, but in shunting or directing the outlet into wholesome and satisfying reactions. It is, therefore, necessary to strive toward desired goals through the substitution and sublimation policies.

Thus the home must shift from suppression to substitution and sublimation—it must offer, instead of opposing authority which is driving the youth out into the commercialized area for their pleasure, a means of providing within the home means of activity which is self-satisfying. If youth is "hell-bent" on doing certain things, it is better that they do them in the home than that they be forced out.

How can the home compete with undesirable outside agencies in providing activities which are self-satisfying? The following type of program is suggested:

(1) Be the spiritual age of the youth—become interested in the things youth is interested in—be a pal.

At the outset we must recognize and appreciate the inevitable antagonism be-

tween the individuals of an older and a younger generation; between age and youth, years of experience intervene; they view life from different angles; speak a different language; participate in different activities; exhibit different temperaments; and it is manifestly difficult for one to understand and interpret the other. One is ambition militant, the other is ambition realized; one is idealist, the other realist; one is iconoclast, the other conservative; one is spring, the other is winter. Age has—and always has had—the illusion that the old days were the best; that the home, school, church, the individual and institutional life of the former days eclipsed, in point of excellence, that of all subsequent years, and that the present offers little or nothing to match the "good old days" when the world was young. Cato, the Censor, two centuries before the Christian Era, fumed and fussed and scolded his contemporaries and lauded the bygone days and obsolete customs.

(2) Gain the confidence of youth—understand and appreciate his problems.

Instincts always have been and always will be the same. To contemporary psychology the human being comes into the world with a rich endowment of dispositions or instincts which are the mental forces which maintain and shape all the life of the individuals and societies. Without them the human organism would die inert like a wonderful clockwork whose mainspring had been removed. The behavior of a person in the family, in business, in the state, in religion, and in every other affair of life is rooted in his unlearned, original equipment of instincts and capacities. The instincts are the prime movers in human behavior. Nothing falls within the human scheme of things desirable to be done except what answers to these native proclivities. They alone make anything worth while and out of their workings emerge not only the purpose and efficiency of life but also its substantial pleasures and pains.

(3) Provide a place in the home for entertainment. Permit the wholesome activities within the home which appeal to youth. If youth must dance, drink, smoke, and pet, it is better under the parental roof than in the club.

The old methods of control were suppressive—mortification of the flesh. No method has been tried more than this—it doesn't work. Natural instincts cannot be shut off. Any constructive program for handling demoralizing situations must be based primarily on the substitution and sublimation policy. It has been found that to inhibit the outlet of a natural instinctive tendency is but to shut it up until it blows up, or becomes so warped that the individual has difficulty in fitting into society. The proper procedure is to so alter or change the nature of the outlet as to make it a contributing factor to the social order.

(4) Be sociable; go places; do things; act to please youth.

Human beings live in social groups, so that the mind of each person in the group is a stimulus to, and is stimulated by, other minds in the group. Consequently the individual mind may first be considered as made up of varying inherited mental potentialities, many of which are latent and will remain so through lack of stimuli, but others of which are stimulated and developed through varying contacts with other minds. The individual mind of high potentiality may be considered as modifying other minds through the use of his potential capacities by contact with a highly stimulating mental environment. Such individuals are those of forceful personality, the persons of talent and genius who lead in human achievement. In the same manner the social mind of the group as a whole, when brought into contact with other group minds, may be studied in its behavior from either standpoint, namely, its inherent potentialities and reactions to stimuli or the suppression of these through the absence of the appropriate stimuli.

(5) Don't be shocked at anything which is not within itself bad.

According to some of our elders, youth is frivolous, empty-headed, silly, selfish, and rebellious. They say that any girl with rouge on her face a generation ago would have been socially damned. From small shining boxes these girls shamelessly slap dabs of powder on their noses in the street car, in the classroom, and even while the minister addresses the Throne of Grace in their behalf. They cherish the notion that our young people demand ease; shirk responsibility; think socialism, which, to them, means a "soft and comfortable life for everybody"; lack all the "virtues which make a nation great"; do not know the meaning of the words "unselfishness" and "character."

It doesn't pay to jump to hasty conclusions; youth will be guided and controlled, but not policed. It is important to retain their confidence.

(6) Co-operate in increasing wholesome enjoyment of the auto, the dance, the movie, etc., rather than inhibiting and preaching.

There is nothing radically wrong with the youth of today that has not always been so. Youth never knows what it really wants, but soon learns to think it wants what it is given. In these matters suggestion and habit are all; inherent wants are not even formulated, much less voiced. The instincts of the young do not change. Normal youth expressed itself in energy, gayety, fun. Cultivated youth is readily interested in the mastery of difficult technique. But youth responds to example, to suggestion, is self-conscious, and fearful of ridicule. Therefore, wherever the social emphasis is placed, youth will follow blindly.

Such a program provides for the release of natural instincts in a satisfying yet social way. Many features may not appeal to the elders who have been raised in a different environment, but if by the program youth can be supervised

and guided and there is present that satisfying feeling that all is open and above board the plan is far superior to the laissez-faire method, and the attitude that what they do in secret doesn't matter, or that what you don't know doesn't exist.

The modern home must provide wholesome activities which are within themselves satisfying in order to successfully compete with unwholesome commercialized activities—if it is to be more than the “filling station” and “parking place” for its members. When we are sure we truly appreciate our homes we can probably say with certainty that our reason for this appreciation is that we have put thought, time, and labor into the making of that home.

What has been said in regard to the use of the suppression, the substitution and the sublimation policies for dealing with evil recreative tendencies applies to the church also. The success of the church depends upon the use of a modernized program which recognizes that it is in direct competition with the commercialized recreative agencies and if it is to foster wholesome activities which within themselves are satisfying, those activities must be more appealing to youth than the ones in which he is now engaging.

Some churches in different sections of the country are beginning to see the possibilities which lie in such a program and are organizing their work to compete with outside agencies. There are many such agencies which might be cited here; however, the program given below is that which is in use in Kirkpatrick Memorial Community Church of Parma, Idaho.

This is indeed a church of the open door, for any organization or individual can use any part of the church or community house without charge. It is a quiet, practical place of service. The substantial church building is of white brick and stone, with stained glass windows. The Sunday school assembly

room is in the basement. Here also are classrooms which can all be thrown open, making, with the assembly room, a dining-room large enough to seat two hundred and twenty-five people. The kitchen, in the furnishing of which all the women's organizations in the church helped, is equipped with everything a kitchen should have—electric range, tables, shelves, cabinets, sinks, and a water heater. Six dozen of everything needed for serving meals and refreshments are stowed away in its drawers and shelves.

There are classrooms in the gallery of the main auditorium and in the space beneath, making, with those in the basement, sixteen in all. The restful tan and brown auditorium upstairs seats two hundred, but with the gallery and the classrooms below the gallery, seats may be placed for six hundred. All large gatherings such as farm meetings, the Lyceum lecture courses, and the Chautauqua, are held in the church building, the community house filling other needs. Probably the most unusual feature of this church is its baptistry, the very presence of which in a nominally Presbyterian church indicates the wide hospitality that is offered. The architect was opposed to putting this in, but the pastor and the building committee were convinced of the very real need for it, for this is a church not simply of Presbyterians.

The church equipment includes a stereopticon and reflectoscope, but not a moving-picture machine. The pastor has an unwritten agreement with the local movie magnate that, so long as he does not run pictures on Sunday night and leaves poor pictures alone, the church will not compete with him. This is not an agreement that the church will not buy a moving-picture machine, but only that it will not run pictures on regular show nights. The result of the agreement is clean movies in Parma, and a dark moving-picture house on Sunday nights.

The tan-colored community house stands beside the church, a well-kept lawn and hedge between them. Behind are two graveled tennis courts. In the basement of this building, which measures thirty-eight feet by sixty feet, is the gymnasium, which has a basketball floor, handball court, bowling alley and balcony. The gymnasium is used by young and old, high school and graded school, Boy Scouts and Camp Fire Girls, and is kept in order for constant use. It has gymnasium mats and horse, basketball, volley-ball and bowling-alley equipment. There are shower baths for men and boys across the hall and for girls upstairs. On the landing going upstairs is a glass-enclosed cabinet where the outside "jackets" of new books in the library are posted. Upstairs, a number of rooms open from a central hall, one of which is the girls' clubroom, cozily furnished with leather couch, wicker chairs, and a blue and brown rug.

There is a pleasant room where boys play checkers and other games by the hour on long winter evenings. A small assembly room is nominally the Friendly Men's Room, but other organizations may use it,—commercial, civic, inspirational, educational and philanthropic meetings of every kind being held there. The public library of the village, which was started in an early day by the Amphictyonic Council, has its home in the community house, the village paying a small rent. Next to the library is the radio room, where every night an absorbed audience of boys, members of the Radio Sunday School Class and their buddies, gather to "listen in." Lastly, there is the pastor's study and office, un-

doubtedly the busiest room of all. The community house is the one common meeting place in Parma. Open every day in the week, it is the center of the life of the village, thirty-five thousand visitors passing through its door annually.

Obviously such programs as those mentioned above can be instituted only after an intensive educational program. The public never knows what it really wants but soon learns to think it wants what it is given. In these matters suggestion and habit are all; inherent wants are not even formulated, much less voiced. Normal youth expresses itself in energy, gayety, fun. Cultivated youth is readily interested in the mastery of difficult technique. But youth responds to example, to suggestion. And youth is self-conscious, fearful of ridicule. Therefore, wherever the social emphasis is placed, youth will follow blindly.

The home and the church must shake off their ancient methods, become alive to existing conditions, increase their momentum, and meet commercialized recreations in a modern way which will appeal to and draw in the youth of today.

By inserting into the program of the church those wholesome activities which are within themselves satisfying it is believed that great steps forward can be made. The church will thus again become the center of social progress. Those unwholesome commercialized activities which are now attracting great numbers of our youth, and absorbing their time, energy, and money without regard for their moral welfare will either be closed or else forced to change their offerings to meet the ideals held up by the home and the church.





REBUILDING A WORLD OF REALITY

WILLIAM CLAYTON BOWER

A READING of the descriptive facts of contemporary life would indicate that we have arrived at the end of the first stage of a new epoch in Western culture which in its effect upon our intellectual outlook, social behaviors, and standards of values will be comparable with the rise of Greek thought and the Renaissance.

As yet it is impossible to predict the direction which the culture of the new epoch will take, though at least four possibilities are suggested by the development of the Renaissance, its historical antecedent. Will that culture be continuous with and a further development of the Renaissance, or will it constitute a reaction from the interests of the Renaissance, as the Renaissance was a reaction from the Middle Ages? If it is continuous with the Renaissance, which of the two fundamental interests of the Renaissance—the humanistic and the naturalistic—will provide its dominant pattern? Since the fifteenth century these two interests have developed independently of and for the most part

in opposition to each other. Will the new culture be characterized by a further development of the naturalistic interest as represented by the natural sciences in which man as an alien will seek to maintain his insecure footing in a hostile world in which he is set over against a reality of closed mechanisms? Or will the new culture be characterized by a reaction from the naturalism of the last two and a half centuries toward a new humanism in which man, with his aspiration, his emotions, and his achievements, will constitute the organizing center of our ideology and our values, as represented by the development of the social sciences, including religion? Or will the new culture represent a synthesis that will be neither humanistic nor naturalistic in the historical sense, but will find its world of reality in a *unified process* that consists in the *interaction of man and his natural world in which each mutually conditions the other*? It is my personal conviction, not unsupported, I trust, by objective evidence which cannot be brought forward within

the limits of this paper, that we are approaching such a synthesis of these two systems of ideas and values that in sequence have given the patterns to culture since the thirteenth century.

SIGNS OF THE PASSING ORDER

Be that as it may, there is abundant evidence that we have reached the end of the first stage of a transition from a passing culture to an emergent one. These symptoms are characteristic of all such periods of transition, and follow a fairly well-defined sequence. With us the cycle may be said to be complete.

The beginning of the period of transition was marked by certain tensions that arose between our current experience and our inherited ideology, social behaviors, and organizations of values. The result of these tensions was a growing discomfort, an upsetting of our equilibrium, and a disturbance of our sense of certainty. It was slow in its progress and for the most part inarticulate.

The second stage was characterized by criticism, ranging from a highly aware and sophisticated literature of doubt to irrational practical behavior, of the established ideology, social institutions, and standards of value. It assumed such manifold forms as the tendency toward debunking history and biography, the development of realistic fiction, modernistic art, the new morality, and by no means least, the higher criticism. In its intellectual aspects this movement of criticism has made much use of historical research, especially with reference to origins, but more recently of the criterion of the serviceability of ideas, standards, and social arrangements in meeting human needs.

But, whatever forms those movements of criticism have assumed, they are comments upon and assessments of the major products and processes of Western culture. They constitute a movement of reaction from modes of thought and life that for others in the past were

effective working representations of reality but which for our generation have become stereotypes from which any convincing sense of reality has departed. The rapid and wholesale spread of this temper of criticism into a mode of the social mind is a datum of first-rate importance in understanding the period through which we have passed. After all possible allowance has been made for the operation of such theories of social causation as Gabriel Tarde's *Lois de l'imitation*, the fact remains that no temper of mind could have gained such universal currency if there had been no prepared soil for its rootage in a fundamental sense of unreality in the established order.

The second stage of criticism has passed into the third and final one in which we now find ourselves. What began as tension between current experience and tradition has passed through criticism to negation. We are emancipated; but we have won our freedom at great cost. Our one-time well-ordered world has fallen in pieces about us. Life has lost for us a convincing sense of reality and worth. We are a disillusioned people. A paralyzing sense of futility has settled down upon us. For the moment we stand midway between two worlds. In retrospect we relinquish the claims of a world that has become unreal, and therefore impossible, for us. In prospect we look out upon a new chaos, without form and void, as our ancient scriptures have it, out of which a new and viable world must be created. The human spirit, forsaking its ashen altars, takes up anew its quest for certainty.

THE TASK OF THE NEW CULTURE

The major task that confronts contemporaneous culture is, therefore, nothing less than that of rebuilding a world of reality.

Obviously, the first step in that undertaking is to discover an affirmative basis for life and achievement. Criti-

cism in such a period as we have passed through is as necessary as it is inevitable. By it the ground is cleared for the operation of positive and constructive forces. Moreover, the continuous play of constructive criticism over the processes that constitute culture is indispensable to progress. But man cannot live by criticism alone. The achievements of creative periods are built upon appreciation and affirmation. With the close of this period of negation the time has come for those who work in any phase of culture, and particularly for those who work in the field of religion, to affirm their convictions as to the fundamental realities and values that support our life. The weakness of modernism in religion, as in other phases of culture, is, as its critics have pointed out, its lack of compelling convictions and a positive message. The issues of the historical criticism are dead issues. The living issues of religion lie in the present where men are groping for some firm reality upon which to erect a positive faith in themselves and in the world which is the scene of their destiny.

But these affirmations and positive beliefs arise out of convictions. And convictions are rooted in a compelling sense of the reality and worth of life. They are first and always an affair of *values*. The task before the culture of our times, therefore, consists in rebuilding a world of reality for itself in which these values are not only resident but effectively operative, furnishing the content and dynamic for a positive literature, positive social arrangements, positive art, and positive religion.

This undertaking resolves itself into four fundamental problems: What is the stuff out of which such a world of reality for ourselves may be built? What is the method of such a procedure? How may the synthesis of such a world be achieved? And what is the *modus vivendi* while such a world is building?

In regard to the first and most central

of these problems, the thesis which is here proposed is that the locus of such a world of reality is the present. History should teach us that it is futile to attempt to reproduce in its literal forms the reality that was operative in the experience of the past. Values are functions of specific and concrete situations and are, therefore, always relative to them. The result of the effort to reproduce the values of a past situation in the changed situation in which we find ourselves is subject to the danger of reproducing the stereotypes of those values, but not the values themselves. In so far as they are reproducible in subsequent and changing experience, values must be abstracted from their concrete situations and generalized. Even history, as the late Professor Mead has maintained in his posthumously published *Carus Lectures on The Philosophy of the Present*, is a product, not of the past, but of the present. Not only does the subject-matter of history consist of the documents, monuments, *mores*, and archeological remains that survive in the present, but the reconstruction of the past in the form of history is always from the standpoint of the ideology and the values that are operative in current experience. Moreover, as Professor Mead has shown, the past, as reality, survives in the present in the form of the factors that condition the present. In this respect the past sustains much the same relation to the present that the future does. As the only past that we can know is not something "out there," but actually exists in the present as the conditioning of the present, so the future as consequence is always emergent in the present. This, of course, fixes the locus of reality in the living present, which is the only world we know or can know.

Within the living present reality, for us, must be built up out of the specific and concrete experiences which we as persons have in adjusting our world to ourselves and ourselves to our world.

Out of these bits of concrete experience must be woven together the tissue of reality. On the basis of the perceived interrelations and interactions of these experiences we are dependent for such meanings as may be organized into a self-consistent logical system of ideas, otherwise known as philosophy. Out of the felt worth of these experiences in the achievement of desired ends that further and enrich human life will be derived the values that in their contemplative aspects constitute art, that in their practical and serious relation to destiny will afford the content and pattern of religion, and that in their releasing influence will furnish the motivation of behavior and achievement.

That is to say, our world of reality is our world of experience. There is and can be no other. The ideology, the systems of value, and the techniques which we build up out of that experience constitute our working equipment for interpreting and dealing with the vastly extended outlying world. This organized system of ideas, values, and procedures which we derive from our experience of our world constitute a picture which we impose upon the whole of reality and which we accept for the whole of reality. The more logical and perfect the pattern is the greater is the likelihood that it will be substituted for reality itself, as has been the case with historical science, philosophy, and theology.

For this reason, as social experience of the environing world changes, these pictures of reality change. Thus a Ptolemaic universe gave way to a Copernican universe, just as now, under the influence of such thinkers as Einstein, Eddington, and Compton, the picture of closed mechanisms is giving way to a picture of physical reality as indeterminate, curved, and relative. In the same manner in philosophy the Platonic world of real abstract ideas with their unreal phenomenal counterparts is giving place to empirical realism and functionalism. Thus there is nothing par-

ticularly unique or alarming in the changes that have come over the concepts of theology, such as its geography of heaven and hell, its ideas of the nature of God, its split world of the natural and the supernatural, and its doctrines of the atonement. The concepts of religion, like those of science and philosophy, are dateable, because they belong to describable periods in a changing human experience. They were all at the time of their origin effective intellectual and emotional equipment for dealing with the outlying world as it was then experienced; but they are no longer so.

In the same way the world of reality for each of us living within and sharing the same culture is to a considerable extent different from that of our neighbors, though, in view of the social nature of experience, it would easily be possible to overstate the uniqueness of personal experience. Nevertheless, it still remains that for each of us our world of reality is the world of our own experience. We cannot even communicate our world to others, or carry on intelligible discourse about it, except as there are overlapping experiences of a common world.

One is intrigued by the thought of the possible worlds that lie outside the range of our experience. It is a safe assumption that there are many such possible organizations of reality that are inaccessible to us because of the limitations of our capacity to respond to these wider ranges of the universe. We do know, for example, that our capacity to react to light is shut up within the comparatively narrow range of the spectrum. But by the use of the delicate instruments of physical science it has been possible to discover and utilize invisible light beyond the red and the violet rays. Suffice it to say that the brief experience of the human spirit with its limited receptor equipment for exploring its world would lead us to surmise that we have touched in histori-

cal thought only the fringe of the garment of reality.

Does this approach to reality, then, shut us up to sheer subjectivity? Or, to put it another way, does man create his own world by a process of projection? By no means! As the locus of reality is to be sought in the living present, so it is to be sought neither in man nor in nature in isolation from each other, but in the *interrelation and interaction of man and the objective world* in which, as far as the human scene is concerned, *each mutually conditions the other*. Within the range of man's habitat, the objective world responds to man's intelligence, his wishes, and his purposes quite as readily as man responds to the stimuli of his objective environment. The reality which we empirically know, therefore, resolves itself into *process* which is, in its essential knowable character, of the nature of interaction between the human spirit and the objects and processes of the environing world. What other orders of reality are possible in the vastly extended universe, or to other orders of beings, may be left to imagination. But for us human beings, our world of reality is this interacting world of experience.

The problem of the stuff of which the new world of reality is to be built passes quickly into the second problem of method. Our techniques in education and religion, as well as in other aspects of our culture, have been on the whole designed for the recovery and reproduction of the past. But we have as yet to work out effective procedures for dealing with current experience, especially as it is pointed toward its consequences in the emergent future.

It is clear what the function of such a technique should be. It should render creative what otherwise would be just experience. Its main outlines are beginning to be clear, both in their theoretical formulation and in their practical operation. They rest not only upon the nature of intelligence and its function

in experience but upon appreciations and the emotions that accompany them. They must take account of the active and end-seeking character of human nature. Education, like religion, has been extremely rationalistic in its traditional procedures. The newer techniques will take into account the fact that intelligence is our latest and most superficial evolutionary acquisition, and that the forces of life operate at much older and profounder levels in the total adjustment process. It will, therefore, without lessening its emphasis upon the cognitive aspects of experience, place greater emphasis upon its conative and affective aspects; that is to say, upon the movement of a dynamic experience toward ends which are concerned with the realization of values.

In other words, the main outlines of method will be subsumed under what may be called creative experience. This will include techniques for helping persons and groups to become aware of the adjustments which they are making to their world, to locate the fundamental issues that are involved in these adjustments, to utilize the experience of the race in the clarification of these issues and in discovering the factors involved in their control, to weigh the outcomes of experience in the light of the values which we most cherish as revealed by the best experience of the race and the new demands of the emergent situation, to adopt an experimental attitude toward ideas and behaviors in the light of their foreseen consequences in personal and social living, and to bring to adequate and reproducible expression the appreciations that well up out of the warm and moving values that are operative in experience.

Not least of the problems incident to this undertaking is that of securing some synthesis in the new world of reality. In primitive forms of life this problem was relatively simple. But in the modern world with its high degree of specialization of knowledge and inter-

ests and of differentiation of social organization, it presents a novel problem of unprecedented proportions. One of the fundamental weaknesses of the culture from which we are emerging has been its extreme atomism. Its fundamental split was into two orders of reality represented by the humanistic and the naturalistic interests. These were developed not only independently of each other, but, on the whole, in opposition to each other, as though they moved within two entirely disparate planes of reality and two entirely different systems of values. As a result, in order to have any rational consistency and authentic sense of reality it has been necessary to shift, now to one, and now to the other, system of thought. This atomism has been further accentuated by the unrelated and self-sufficient ways in which the several physical and social sciences have exploited their fields. Other factors that have increased immeasurably this trend have been the tendency of the modern world toward specialization of knowledge, the high degree of social differentiation, the analytic method of science, and the specialization of function in the process of production and distribution. As civilization has advanced it has become increasingly difficult to visualize society as a whole, to encompass more than a narrow range of interests, or to hold before the imagination even the whole process by which the commodities of the modern economic world are produced.

From the point of view of viability, we moderns stand greatly in need of a unified world of reality. The integration of personality, as of culture, can take place only in an integrated world. The integration of the self and the integration of the objective world are interdependent upon each other, the one taking place through the other. Already there are signs that such an integration is possible in a world of reality which has its locus, not in man in isolation

from his world or in the objective world in isolation from man, but in the *interaction of man and his world*. As each of the sciences, working from its own particular point of view and with its own specialized techniques, gets more deeply into the subject-matter of its field, it is discovering that the ramification of its researches carry it into the findings of the other sciences, as in the case of bio-chemistry, the social and economic backgrounds of history, or the psychological and social foundations of religious beliefs and practices. All of these paths of interconnection lead to the center at which man and his world are interacting with each other. These approaches of the natural and social sciences to a common center of reference in this human-natural interaction are already making it increasingly possible for the human mind, instead of shifting radically from one system to another, to be at home in a unification of the two systems of thought whose edges, while still for the most part sharp, are beginning here and there to melt into each other.

On our fourth problem I pause only to remark that it is not necessary to wait until the task of rebuilding a new world of reality is completed before we can begin to live with some convincing sense of the reality and worth of our experience. As a *modus vivendi* we shall do well to start where we are with the specific and concrete experiences which we have in our interaction with our world. These experiences, however fragmentary they may be, are, as we have seen, of the very essence of reality. They offer resistance when we touch them. They carry within themselves the meanings and values that give reality to life. The way out of the confusion, disillusionment, and futility that is upon us is to begin with such experiences as we have, organizing them together into a firm footing, however small, upon which to stand in the midst of the swirling wreckage of tradition.

THE FUNCTION OF RELIGION

What function will religion have, if any, in this task of rebuilding a world of reality?

It is of considerable significance that such an observer of the present human scene as Mr. H. G. Wells has arrived at the firm conviction that the affirmative and constructive epoch of culture upon which we are entering will be fundamentally and essentially religious. I must confess that I profoundly share this conviction. Nor are there wanting objective evidences that there are movements at the deeper levels of our experience toward a more religious conception of life. Beyond these initial signs which are to be felt rather than described, I base this judgment upon the nature of religion as it is coming to be scientifically understood, and upon its historical function in human experience. The statement of the main issues of our problems has been to locate the very areas of culture in which religion essentially operates. It will be sufficient, therefore, in this closing section merely to identify these functions.

The fact that religion as a form of end-seeking behavior is concerned with ultimate values at once places its field of operation directly within what we have found to be the locus of reality. After all other epistemological considerations, our real and authentic world is founded upon the values that are operative in our experience.

The fact that religion is essentially an affair of values locates its field of operation in the realm of human motives. What appears as value attaching to ends in the objective world appears as desire in persons. Thus desire and value are only different aspects of an undifferentiated process of end-seeking activity. But desires are the mainsprings of behavior and achievement. Thus religion, as scientifically understood, becomes a resource for the organization of man's desires into intrinsic sanctions that release human energy, not by an external

and authoritative *vis a tergo*, but by the dynamics that reside in experience directed toward ends that are felt to be supremely worthwhile.

The fact that religion insists upon a personal adjustment of man to his objective world has direct bearing upon the emergent concept of reality as consisting neither of man in isolation from his objective world nor of the objective world in isolation from man but in the *mutual interaction of man and his world*. As distinguished from science, religion does not regard man with his desires and aspirations as set over against a world of closed mechanisms, but as an integral part of and responsible participant in a universe that has produced him, that is responsive to his intelligence, his moral judgments, and his desires, and that places at his disposal extra-human as well as human resources for the conduct of life and the achievement of ends. The whole ideational and institutional structure of religion is for the purpose of representing this relationship to the life-furthering forces of the universe and for utilizing its resources. Man's nature as well as his destiny are one with the universe. Thus it will be seen that religious thought is native to that approach toward which perhaps the most significant trend of thought in philosophy and the social sciences is tending.

The fact that religion is an integrating and comprehending form of experience has equally immediate bearing upon the increasingly difficult problem of securing a synthesis of personal experience and of culture. It is of the essence of religion to set every experience in its total context. This it does by subjecting the values that are operative in any particular type of experience to the cross-criticism of the values that are operative in every other type of experience whether intellectual, social, moral, or esthetic. This not only eventuates in an inclusive scale of values, but in the intensification and fusion of all

values into a total meaning and worth of life in terms of that interaction of values which the religious mind represents to itself as God. This gives to human experience a cosmic reference and sets eternity in the heart of man. Thus religion takes its place with philosophy and art as a resource for the integration of personal and social experience.

Finally, because religion is concerned with the values that are involved in end-seeking activity, it approaches life at its deeper conative and affective levels. Like art, it springs from the soil whence come our appreciations and our emotions, but always in relation to intelligence. The psychological situation of delayed response in seeking ends out of which values emerge is the common matrix alike for reflective thought and for the most powerful and constructive emotions known to human experience. The corrective of an arid intellectualism

is not to be sought in a reaction toward irrational emotionalism, but in the integration of reflective thought and its concomitant emotion in the realization of ends that are felt to be supremely worthwhile.



If one remarks that the foregoing analysis has only identified the major points at which religion functions in human experience but has failed to offer constructive suggestions regarding practical procedures, my answer is that the next steps beyond some such analysis now wait upon detailed research and experimentation regarding specific problems. The further task of clarifying these functions and of working out techniques for making religion operative in modern culture within the new world of reality that is building is the major responsibility of the religious leadership of this generation.





CREATIVE EDUCATION FOR ADULTS

A new approach to the life of Jesus

ADELAIDE T. CASE

THE accepted ways of studying the life of Jesus are well known. They have included an outline study of Mark or of the Synoptic Gospels; some consideration of the literary sources and the slow growth of New Testament Canon with the critical problems of authorship and dates; a review of the environment of Jesus, social and geographical; probably some amateur exegesis of disputed passages already worn thin by the hand of scholarship. More recently, an approach has been made from "life situations," seeking to derive principles from the experience of Jesus which can be applied to concrete problems in modern life.

All these methods are valuable. But they do not do enough. It is possible to pass through them all and at the same time to miss the vital reality of the life of Jesus. To make anything real our imagination must play upon it. We must dramatize it for ourselves in our own thought life, mix it with the stuff of our emotional world, re-create it in terms that fit in with the essential fabric of our lives. If, then, Jesus is to become real to students, the students themselves must make him so. Their attitude toward the Gospel records must be primarily critical (in the best sense of that word) and

creative. They must look upon the fragmentary records not as fixed and final statements but as so much material out of which to construct their own meanings and make their own interpretations. Their imaginative reconstructions will have added value if they are organized into some literary or artistic form. An immense amount of creative work of this kind is coming from our progressive day schools but we have very little that is based upon religious themes.

Every year a group of students engage in such an enterprise. For the most part they are ministers, missionaries, social and religious workers, experienced teachers. They have studied the New Testament in the usual way and know the recorded incidents and discourses in the five Gospels. Most of them are wholeheartedly in favor of progressive education but are not themselves the products of it. With the exception of a few English teachers who are usually in the group and one or two others, they have never painted a picture, composed a song, or written anything except required themes, annual reports, and expository sermons. They are afraid of their shadows. Yet, like everybody else, they have an urge to create. And they have fine possibilities, for they are religious folk—sensitive to

the social scene, in touch with vital experiences in their own lives and the lives of other people. Before the end of the year these same students write plays and pageants and scenarios; they attempt various kinds of verse; they write their own imaginary gospels, and stories and sketches long and short; some of them do a little drawing and designing. Many of their products are rather terrible, it is true. In the course of the year, however, nearly every student contributes at least one creditable piece of work. Sincerity is the touchstone, and the ability to communicate an idea or emotion. The course becomes a sort of workshop or studio and the class sessions are occupied with criticisms from the instructor and the group and with suggestions relative to historical accuracy and better craftsmanship. Technique waits upon practice. Other efforts along similar lines are always available:—*By an Unknown Disciple*; *Green Pastures*; Middleton Murry's *Jesus Man of Genius*; *Jesus*, by Henri Barbusse; Thornton Wilder's *The Angel that Troubled the Waters*; to mention just a few; also, various modern anthologies, of which Fred Merrifield's *Modern Religious Verse and Prose*, is probably the best. Their own struggles send the students back to the Gospels and Epistles with a fresh appreciation of New Testament Canon—of the writers' use of historical data expressed in the thought terms of the early Christian environment and written in response to the social needs of that time. With the help of such books as Shirley Case's *Jesus: A New Biography* and Klausner's *Jesus of Nazareth* they are able to discern the historical figure of Jesus, recognizing at the same time the social and psychological factors which so soon and so inevitably changed the heroic teacher of Galilee into the Christ of Christian faith.

Within the limits of this short article it is impossible to reproduce much of the students' work. Their verse lends itself to representative use more readily than other types of work.

Some of their efforts were just for fun, such as the following:

The prodigal has home returned
And on his dear behalf
The angels do in heaven rejoice.
—Not so, the fatted calf!¹

And this next contribution, which is spoiled by the last stanza where the student not only turns pious but introduces another idea and so breaks her unity:

Lazarus Laments²

Old man Dives kicked me out, and left me
pretty sore
Gathered up his purple robes, and slammed the
palace door.

Dives liked a decent world—orderly and nice,
Sort of counted on the years ahead in Paradise.

Right at first I liked it swell—me with crown
and lyre,
And looking over Heaven's wall to see him in
the fire.

But, blame it all,—I like the chap; he's human,
same as I;
If I'd been wearing Dives' shirt I might have
let him die.

Father Abram and his saints somehow miss
the point:
With only spotless souls about it's lonesome in
this joint.

Right now Dives wants a chance to come and
be forgiven.—
Why couldn't he have thought of that before I
got to heaven.

More searching and serious use of familiar figures is suggested in these examples:

The Householder³

Dark the day and cold:
I will soothe displeasure
Bringing from my treasure
Things new and old.

In a careless heap,
Silk and lace and cotton,
Trinkets long forgotten;
Which shall I keep?

Here is cloth of gold
Damaged past repairing,
Fit for no one's wearing,
If the truth were told.

1. By Jessie Brockman. Used with author's permission.

2. By D. J. Stuart. Used with author's permission.

3. By Elsie Ball. Used with author's permission.

Shall I discard
Beauty, though outmoded?
Wealth, a bit corroded?
Choosing is hard.

Oh, the rain is cold!
Wait till sunny weather!

Back they go together—
Things new and old!

Holes⁴

Unshrunk cloth when used to patch
A frail old bib or tucker
Will tear away a greater hole
Or else will make a pucker.

Old bottles used to hold new wine
Portrays a risky mode
The leather has no stretch in it.
The bottles will explode.

This is a problem in old holes;
How give the holes a filling?
Can new things ever fill old holes without
Some pucker or some spilling?

The Leaven⁵

It wasn't even and smooth and white,
So I hid it carefully out of sight.
For it wasn't refined; it wasn't genteel;
Like the even grains of the smooth white meal.
I hid it deep, where none could see;
For the smooth white meal looked better to me.
Three measures of meal, exact, precise,
Each grain in place quite tidy and nice.

I hid the leaven under the meal;
For it wasn't refined and it wasn't genteel.
I covered it carefully out of sight.
But the humorous leaven waked at night;
It waked and stirred in its even bed,
And the smooth white meal heard the words
it said:

"I make my way from bottom to top;
I never turn back and I never stop!"

Oh, what has become of my smooth white meal—
So highly refined and so very genteel?
My fine white meal with each smooth white grain
That can never be put back in place again?

He said it was like the Kingdom of Heaven—
But which did he mean—the meal or the leaven?

The significance of Jesus and the values
in his experiences are rethought against
the background of the students' everyday
lives. They think about him when they
hear music, when they are resting in Central
Park after a hard day, when they are
walking up and down Broadway. Here,

for instance is "An Interpretation of
Bach's Christmas Cantata":

Prelude—

Innuendos—sounds of a Coming—
High clear notes of an embryo hope.

Fugue—

Upon us—about us—
A fugue of ravening miseries.
Piling one on one—
Counterpointed sorrows.
Weakness—futility—
Torpid sluggish failure—
Selfishness and fear
Shrivelling our horizon.
Depths of black despair—
Nothing except blankness—
Walls and gulfs and death
Multiplied to madness.

The Dance—

Jesus comes dancing in
Arms free flung to the sky,
Throwing himself with the music,
Glad that the pulse is high.

And walls fall back, and misery clears,
Weakness stands up strong;
Death is a laughable nothing
Fleeing in front of the song.

Quick joy and a lightness of touch
And laughter and freedom are rife,
And there is a daring conquering beat
To the riotous Dance of Life.

In quite a different mood are the next
verses—

Resource⁶

I know, Lord Jesus, how it felt
To go to Olivet
After the long demanding day,
To smell the fragrance wet

Of mossy loam and rotting leaf,
Of greening grass and new sprung flowers,
Away from crowds to taste relief
In solitary sunset hours;

To breathe the comfort of the trees,
So old and grey and wise;
To feast on blended greys and greens
Thy country-loving eyes.

God's gentle quiet round about
In reassurance wrapped Thee warm
Thy heart's deep certainly flamed out
As in the Galilean storm;

And strong the Father's love flowed in,
A healing flood within Thy soul;
Lighter Thy load of mortal sin,
Clearer the steep path to Thy goal.

So not in Zion's close-walled streets
Among her anxious throngs of men,
But under olive boughs was built
Thy new Jerusalem,

4. By Agnes Davis. Used with author's permission.
5. By Elsie Ball. Used with author's permission.

6. By Ruth Smith. Used with author's permission.
7. By R. L. Fraser. Used with author's permission.

Another student, reflecting on New York City, contributed a series of rhymed couplets.⁸ These are some of them:

"He comes again?" But Christ is here! The
new (electric) sign
Reveals New York the Holy Land; Manhat-
tan's Palestine.

For Nazareth and Galilee, and all the ways he
trod
Are here upon Manhattan Isle, invisible as God.

Wall Street?—It's in Luke's Gospel.—Around
and through it go
The victim, priest and Levite, on the road to
Jericho.

The rich man still, at three a. m. lurches from
Alabam,—
For Lazarus the Hobo why should he give a
damn?

Miracles?—Here's a sample. Go, give your
eyes a rub,
Watch Mr. Zero feeding five thousand at the
Tub.

And John the Baptist's still alive,—wherever
Herod went—
While the *New Masses* challenges the hypo-
crites to repent.

Fifth Avenue is crowded with Churches of the
Book,—
See Harry Ward a-flaming to convert its pock-
etbook.

"In Abraham's Bosom," there's the Cross pre-
ceding Calvary:
A black, bound Christ who sweat his life with-
in Gethsemane.

—Where's Christ? Go take a subway.—Not
prisoned in a steeple,
But under skins, black, yellow, white; under
the skins of people.

Will you who think "the living Christ" is just
a bit of talk
Go read your Testaments again,—but read them
in New York.

8. By Mary Jenness. Used with author's permis-
sion.

The tragedy of the Crucifixion and the
ecstasy of the Resurrection appearances
suffer at the hands of amateurs. This,
however, combines genuine feeling with
unusual restraint:

Blessed Be the Law⁹

Hurry, Roman soldiers,
Nail him to the cross
For the Sabbath is approaching
And we must light the lamp.

Remember the Sabbath Day
To keep it holy.
Blessed be the law!
Crucify him quickly,
We must be at our prayers.

The process of creative activity is the
main consideration, not the quality of pro-
duction. This is as true for adults as
for children. If these grown up people,
meditating on the life of Jesus, have felt
the liberation of creative work, that in it-
self is worth while. Many of them—a
surprising number—have continued to ex-
periment along various lines long after
the end of the course; bits of their work
drift in to the instructor from time to
time. And it is undoubtedly true that the
group as a whole learn from their own
efforts to have a keener as well as a more
critical appreciation of other people's
achievements. Moreover, in their own
teaching, they are eager to stimulate
younger and less cramped imaginations to
reflect constructively upon the material of
the Gospels.

9. By D. J. Stuart. Used with the author's per-
mission.





THE CONDUCT HABITS OF BOY SCOUTS*

HEDLEY S. DIMOCK

ORIGIN AND PURPOSE OF THE STUDY

SO rarely does an agency of character or religious education seriously attempt to estimate its results in an impartial and objective way that when such a thing does happen it must be recognized as an event of major importance. No greater proof of the value of an agency or a program is generally needed than such evidence as: the response in membership and participation on the part of those for whom the program is intended; the public appeal of the program as registered by the support it receives; the estimate of value which officials and leaders believe that the program possesses, actually or potentially. This last criterion of value is frequently supported by a few conspicuously "successful cases" that have been observed and kept alive in memory by being put in story form and narrated in the manner characteristic of current advertising with the "before and after" technique. These are the most common criteria of successful achievement applied by most social and religious institutions, the church, the Y.M.C.A., the Y.W.C.A., the Boy Scouts, the social

settlements, and others. A few agencies stake their faith in carefully formulated educational principles and methods, believing that the best guarantee of beneficial outcomes lies in the soundness of their educational philosophy and method.

But there is slowly growing a realization that these customary criteria of successful work are totally inadequate. Nowhere has this fact been stated in clearer and more compelling fashion than in the early pages of *Studies in Deceit*, the first volume of the Character Education Inquiry report, by Hartshorne and May:

Plans and programs are produced by the score which have no experimental basis and which are as likely to damage character as to improve it. Hundreds of millions of dollars are probably spent annually by churches, Sunday schools and other organizations for children and youth with almost no check on the product—a negligence of which no modern industry would be guilty, and which the public schools have rather generally outgrown so far as routine school work is concerned.¹

In 1927 the National Council of the Boy Scouts of America decided to undertake an appraisal of its program by an impartial and objective investigation. The reasons which lay behind this decision

*This article is based on the monograph *Conduct Habits of Boy Scouts*, by Henry F. Fairchild. Boy Scouts of America, 1931. Pp. 81.

1. Hugh Hartshorne and Mark A. May, *Studies in Deceit* (New York. The Macmillan Company, 1928). p. 5.

were undoubtedly numerous and complex, but among the precipitating influences mentioned in the report are

... certain charges or criticisms made by a few rather prominent persons, among them Judge Ben B. Lindsey of Denver, and Professor Mark May of Yale University. These statements were to the effect that no superiority in character on the part of Scouts as compared with other boys had been revealed by a long experience in juvenile courts in the one case, or concrete psychological tests in the other.²

The members of the National Council considered it of the utmost importance to ascertain whether the actual accomplishments of the Scout Movement justified the extensive support, financial and moral, which it received from the community at large, or whether fundamental changes in philosophy and program were essential to the achievement of the character objectives sought.

A fund of \$25,000 was secured for making a study that would throw light on these perplexing problems. It was agreed from the beginning that the director of the inquiry should be a person who had never had any connection with the Boy Scout Movement and that he would be given an absolutely free hand in conducting the investigation without bias or influence from Scout officials. Dr. Henry P. Fairchild, of New York University, was appointed early in 1928 as the director.

The next few sections of this article will review the methods employed in the study and the results secured. The final section will comment on the adequacy of the methods for the purpose of the study.

PLAN AND METHODS OF THE STUDY

The purposes of the study are concisely stated in the report in the form of two questions as follows: "Do Boy Scouts, in fact, display a higher level of character and conduct than boys of similar ages who are not Scouts? If so, can Scouting be held accountable for the difference?" To answer the first question two general methods of approach were developed: (1) the delinquency records

of Scouts and non-Scouts were to be compared. (2) the character traits, apart from the matter of delinquency, of Scouts and non-Scouts were also to be studied comparatively.

In gathering the data to answer these questions, ten communities, representative of the various parts of the country, types of community, and Scout councils were selected. In each of these communities a field worker for the study was selected on the basis of clearly formulated criteria, one of which was his freedom from any bias toward the Scout Movement. Approximately one hundred boys in each of these communities, making a total roughly of 1,000 boys, were selected for study. Fifty of these boys in each community were members of Scout Troops, fifty were non-Scouts. Twenty-five of the Scouts and an equal number of non-Scouts, who were selected, were boys with delinquent records.

A rating scheme based on the twelve Scout Laws was devised and each boy was rated by a field worker on the basis of observed conduct and the testimony of persons who knew the boy well, such as teachers, pastor, parents, and others. This rating scale, when scored, constituted the character rating of the boys.

Because of the recognized importance of social and economic factors in conduct a second score or rating was made, based on facts concerning the boy's hereditary and family background.

The results of the study fall naturally in two parts corresponding to the study of: (1) the delinquency records of the Scouts and non-Scouts; and (2) the character or conduct ratings of Scouts and non-Scouts.

THE COMPARATIVE DELINQUENCY OF SCOUTS AND NON-SCOUTS

In comparing the delinquency records of Scouts with non-Scouts, several districts in Metropolitan New York were added to the ten communities in which the more intensive study of individuals was being made. From the records of

2. *Conduct Habits of Boy Scouts*, p. 1.

the Juvenile Court a list was compiled of the names of all boys between the ages of twelve and eighteen who had appeared there on a delinquency charge within a certain period of time. Since in many cases the Court records could not be relied upon to indicate whether the boy was a Scout or not, the list was checked at the local Scout headquarters. Delinquency ratios for Scouts and non-Scouts were then determined by comparing: (1) the number of active Scouts with delinquent records with the total number of Scouts in the community; and (2) the number of non-Scout delinquents with the total number of boys between twelve and eighteen in the community. The results of this comparison may be seen in Table I.

TABLE I
*Delinquent Ratios of Scouts and Non-Scouts**

Community	Active Scouts Ratio 1 to -	Non-Scouts Ratio 1 to -	Rate of Active Scout Superiority
Chicago	2,843	647	4.3
Columbus	389	70	5.5
Denver	217	93	2.3
Jackson	206	31	6.6
Los Angeles	857	228	3.8
Lowell	256	23	11.1
Pinellas Cy. Fla.	761	57	13.1
San Francisco	596	236	2.5
*Ulster Cy. N. Y.	—	47	—
<i>Metropolitan New York</i>			
*Bayonne	—	69	—
Brooklyn	9,471	437	21.7
*Hoboken	—	49	—
*Jersey City	—	181	—
*Manhattan	—	739	—
Newark	642	164	3.9
Yonkers	239	44	5.4
White Plains	115	13	8.8
	978	240	4.1

It seems clear from these figures that Scouts are far less likely to have Juvenile Court records than boys in general who are not Scouts.

Whereas one out of every 240 non-Scouts was a Juvenile Court delinquent, only one out of every 978 active Scouts was a delinquent. Thus

3. The Rate of Scout Superiority is found by dividing the Ratio of Delinquency of the Scouts by the Ratio of Delinquency of the non-Scouts. It is the only part of this table which should be used for comparing community with community. It shows the degree of superiority of Scouts over non-Scouts in each community. It tells nothing about the superiority of Scouts or Scouting in one community to Scouts or Scouting in another community. When the term "rate of delinquency" is used in the text, this is its significance. It does not mean that on the whole one community or one Scout Council is more delinquent than another.

*There were no Delinquent Active Scouts in these communities.

the delinquency ratio was more than four times as good for the Scouts as for the non-Scouts. Or, putting it the other way around, on the average a Scout is only one-fourth as likely to become a delinquent as a non-Scout.⁴

The investigator points out, however, that it would be a mistake to assume that Scout affiliation was alone responsible for this difference. Conceivably it may be due largely to the fact that the home environments of the Scouts are superior, on the whole, to those of non-Scouts.

No conclusion as to a causal connection between the Scout program and the lower delinquency rate of Scouts can be made on the basis of the comparison of delinquent ratio of the two groups.

COMPARISON OF THE CHARACTER TRAITS OF SCOUTS AND NON-SCOUTS

The Scout Movement

Specifically disclaims any significance in the recreational features of Scouting, considered for their own sake. . . . The Scout Movement is explicit in its assertions that character building and citizenship training are the only significant reasons for its existence, and success in attaining these goals, the only justification for soliciting and receiving the tremendous amount of support, financial and other, that it receives in the aggregate from the community.⁵

The major emphasis of the study, therefore, was laid upon the inquiry into the actual character traits of a representative number of Scouts and non-Scouts.

As previously mentioned, the one hundred boys in each community, fifty Scouts and fifty non-Scouts, were rated by the field worker on the basis of the twelve traits of character included in the Scout Law. These are: trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness, obedience, cheerfulness, thrift, bravery, cleanliness, and reverence. As far as possible the display of these traits in home, school, neighborhood, church, work, and court was taken into account. After this rating had been made for each boy, the field worker graded him on a five point scale, "a mark of 3 indicating an average level of character development, 2 a level definitely above the aver-

4. *Ibid.*, p. VI.

5. *Ibid.*, p. 21.

age, 4 a level similarly below the average, and 1 and 5 exceptionally high and exceptionally low levels respectively. Thus the smaller the figure representing a boy's rating, the higher is the character development of the boy."

Table 2 presents the average character rating for the boys in the ten communities, classified as: Scouts, with and without court records; and non-Scouts, with and without court records. It will be observed that the non-delinquent Scouts rank highest, with an average score of 2; the non-delinquent boys who are not Scouts come next with a score of 2.2; then come the delinquent Scouts with a score of 2.8; and at the bottom are the delinquent non-Scouts with a score of 3. The Scouts, as a whole, rank higher than the non-Scouts with scores of 2 and 2.5 respectively. These differences are greater than they appear when the small range of the scores is taken into account. From these findings the investigator concludes that "the first of the two main questions is answered with an emphatic affirmative—Scouts on the whole are distinctly above the average in character development."

TABLE 2

Average Character Rating of Scouts and Non-Scouts in Ten Communities

Community	Scouts			Non-Scouts		
	Non-Court	Court	Total	Non-Court	Court	Total
Chicago	2.2		2.2	2.6		2.6
Columbus	2.3	2.8	2.3	2.5	3.1	2.8
Denver	2.2	3.3	2.4	2.5	2.8	2.6
Jackson	1.6	2.6	1.6	1.8	2.8	2.4
Los Angeles	1.9	2.6	1.9	2.3	2.9	2.7
Lowell	2.0		2.0	2.3		2.3
Pinellas County, F.	2.3	2.9	2.3	2.6	3.2	2.7
San Francisco	2.0	2.7	2.1	1.7	3.1	2.5
Seattle	1.8		1.8	2.2		2.2
Ulster Co., N. Y.	2.2	3.2	2.2	2.4	3.3	2.7
Total	2.0	2.8	2.0	2.2	3.0	2.5

There still remains the second main question: Is this superiority of character development due to Scouting? The analysis of home background data is drawn upon in the effort to answer this question. When the conditioning influences of the Scouts were compared with those of the

non-Scouts it was unquestionably evident that the Scouts were in the most favorable position. The hereditary and environmental factors upon which the rating was based included such items as: nativity and citizenship of parents; size and income of family; whether family was broken or normal, and similar facts.

Doctor Fairchild concludes from the study of these socio-economic factors

... that in every important conditioning influence Scouts enjoy initial advantage over non-Scouts. They would, naturally, therefore, be expected to attain a higher level of character without any Scout experience whatever. There is, accordingly, no proof that Scout membership is in any degree a cause of the superior character development of Scouts. A reasonable, common-sense assumption might be that Scouting is one of the several favorable factors that combine to produce a high general level of conduct habits (among boys who share in it, whose social situation covers a wide range, but on the average is distinctly above that of boys who are not Scouts).⁶

On the basis of the study the investigator finds no statistical grounds for establishing any casual relationship among these factors of character development, basic hereditary and social influences, and Scout membership. There was plenty of opinion of the observers of the Scout Movement as to its casual connection with character development gathered in the study but since it could not be reduced to a statistical basis it could not properly be included in a report of this nature.

CRITICAL COMMENTS

Having outlined briefly the purpose, method, results, and conclusions of the study as they are presented in the monograph, a few comments of a more critical character may now be in order. These will be directed, in the main, toward the methods and techniques of the study and they are offered for whatever value they may possess for our common task in seeking more adequate methods for measuring or appraising the outcomes of our programs for character and religious education.

(1) The evidence on delinquency ratios would be more meaningful if we

6. *Ibid.*, pp. XI-XII.

knew more about the extent of Scout membership in the particular districts where the delinquency rate is high. One of the leading authorities on juvenile delinquency in Chicago and in the United States recently stated in a public address that one reason why Scouts appeared so infrequently in the Courts of Chicago was that there are practically no Scout Troops in the areas where the delinquency rate is high. This is doubtless true of other organizations working with boys. The point of this comment, however, is that the comparison of the delinquency ratios of Scouts and non-Scouts is not very meaningful without knowing the ratio of Scouts to non-Scouts in particular districts, especially when delinquency rates vary so greatly in different areas of the same community. The results of this kind of comparison, of course, might be more or less favorable to the Scout program.

(2) Such a complete dependence for character measurement upon the rating technique, with no effort to establish its reliability, or to provide checks for the single rater, the field worker, will doubtless seem precarious to many students of research. The element of subjectivity is almost inescapable even when rating scales are employed under the most careful controls. It has been discovered that the reliability of a rating technique may be increased by meeting such conditions as: having more than one person rate the subject; breaking up the general "trait" or quality into the specific kinds of behavior it represents; having the raters record their degree of certainty in judging each item and eliminating items where the certainty or assurance in rating is low.⁷

In view of the still questionable status of a rating scale used without any evidence of its reliability, a few statements in the report which seem to belittle measurement technique, appear rather anomalous, tests in particular. For example, after the results of the character ratings

have been presented, we read: "This disproves the assertions made by certain investigators who, relying on artificial, academic tests, claim that Scouts are no better than other boys. It suggests that the trouble is with their tests, not with the Scouts."⁸ The temper of the report, on the whole, is so cautious and impartial throughout that such statements as this and the one that follows seem to come from some world other than that of the scientist: "Investigators who, relying on artificial or laboratory tests, believe that they have demonstrated the contrary might better devote their efforts to examining the validity and pertinency of their tests rather than to using the results of those tests to discredit Scouting." Since no statement is made as to who these investigators are, the reader has no opportunity to examine the facts as a basis for his own judgment as to the validity of this comment, nor is he aided any in developing critical ability in evaluating the relative uses and merits of different types of measurement techniques.

(3) The real disappointment, which is probably felt by those connected with the study as much as by others, is in the lack of conclusiveness as to the effect of membership and participation in the Scout program. It is true that we can now say, on the basis of this study, that active Scouts do not appear in Juvenile Courts as frequently as do boys in general, regardless of the delinquency ratio of the particular sections of the community in which the Scouts live; that in so far as the rating technique is dependable Scouts appear to possess to a greater degree than non-Scouts, in general, those traits included in the Scout Law, and that Scouts represent a selected and superior socio-economic background. But the latter fact could easily account for the first two. The monumental studies of Hartshorne and May have already established in a most objective fashion the fact that socio-economic factors are of primary importance in such forms of conduct as honesty, co-opera-

7. For a more complete discussion of methods of refining rating judgments see: G. B. Watson, *Experimentation and Measurement in Religious Education*, pp. 35-43.

8. P. X.

tion, persistence, and self-control.

The investigator for this study seems to be very skeptical as to the possibilities of using statistical methods in any way that would throw more definite light on the effects of Scouting on character development. The writer of this review fully recognizes the complexity of this problem but wonders if one or more of the following methods or techniques would not carry us at least a step further in estimating the results of Scouting, or similar programs, in the development of character in boys:

(1) The pairing method, that is, the comparative study of the character ratings of Scouts and non-Scouts with similar hereditary and environmental backgrounds. Perhaps the three hundred non-Scouts with the highest social background scores could be paired off with a similar number of Scouts with the lowest background scores. A study of the averages

of these two equated groups might yield significant results.

(2) The partial correlation technique, correlating the character score with Scouting, holding the factor of social background constant.

(3) Some method might be employed to ascertain the degree of association between Scouting and the character score as compared with the association between home background and the character score. Similarly, a comparative study of the degree of association between Scouting and delinquency and between home factors and delinquency might carry us further determining the relative influence of these two sets of variables.

Character and religious education owe much to the Boy Scouts of America in undertaking and publishing the results of this inquiry. May other agencies be stimulated to adopt and to use increasingly objective methods for evaluating their results with equal rigor and courage.





THE PROGRAM OF THE AKRON Y. M. C. A.

BEN D. CHAPMAN

DURING the week of March 13-19, the Akron Young Men's Christian Association celebrated the first anniversary of the opening of its new million dollar central building. Some one remarked as it neared completion, "It is a beautiful monument, if it does not become a tomb for the Christian idealism which built it." What part of an answer to the implications of this statement may be found after a year of work during a very difficult economic situation?

Over the front entrance to this magnificent monument is the official Association seal—Greek letters, the triangle and the open Bible, symbolizing Christ, the development of Spirit, Mind and Body, and a united Christian brotherhood. To the right of the seal in stone is the Western Hemisphere, to the left is the Eastern Hemisphere, indicating this brotherhood to be a world affair. The swinging, chromium-finished doors of the entrance have a modernistic design and no locks, which would emphasize further that here is a modern building, for modern youth with a twenty-four hour seven-day-a-week service for the purpose of building this brotherhood. Hundreds of thou-

sands of men and boys have passed in and out of these doors during the past year. Have they been made to feel the reality of the symbolism? What is the objective, the philosophy, the organization, and finally the program scheme through which the symbolism becomes real?

The stated objective of the Association is taken from the International Convention: "The Young Men's Christian Association we regard as being, in its essential genius, a world-wide fellowship of men and boys united by a common loyalty to Jesus Christ for the purpose of building Christian personality and a Christian society."

This objective implies the following philosophy: (1) We are a Religious Educational Movement with a social message and task; (2) all institutional equipment such as buildings and their furnishings are tools—means to the end; (3) all activities, either directly or indirectly, are related to the purpose; (4) we have a responsibility to all men and boys of the community, but more especially to those who affiliate themselves with our fellowship; (5) we seek to establish and maintain a co-operative relationship with the

home, school, church, and other constructive social agencies and forces; (6) all staff members are recruited and take up their tasks, irrespective of their special technique and skill, conscious of the fact they are religious educators; (7) we meet men and boys where they are and, through a program technique of meeting their rightful needs and interests, challenge them with the value of Christian idealism in all of their life experiences and help them to become real members and conscious of the purpose of our fellowship. With such a philosophy, organization, equipment, and activity assume religious educational implications.

The process is one of sharing and motivation and it begins with those members of the Association who are members of the Board of Trustees and reaches out, not down, to the most humble member. The final authority and responsibility for the Association is of course vested in the Board. To facilitate the work there are three committees, i. e., Finance, Buildings and Property, and Program and Policies. These Committees, as they work with the problems, become increasingly concerned about the purpose of the Association, and the Program and Policy Committee definitely is charged with the task of translating the financial and building tools into the character objective of Christian personality. An increasing number of Sub-Committees and councils become necessary, and share in the work as the task of the program committee expands to include the numerous interests and needs of an ever increasing number of men and boys.

The place of the secretary is that of the trained executive who is able to discern the process problems and who has the knowledge and ability to furnish information and guide laymen and share with them in the doing of the task.

We have stated that the process is one of sharing that extends through the entire organization. This process becomes the major program problem and the solution has been difficult in direct ratio with

the training, background, and sympathy of the men involved. The capacity and ability of men to share varies according to their training and experience. There may be a unity of idealism but a great divergence in concepts of reality. For an organization to base its program upon the sharing process, right as it may be, involves real speculation. Most of our traditional processes are authoritative and dictatorial; consequently the sharing process is likely to be misunderstood and judged unstable and without purpose. Business trains men to submit plans, criticize, and make final decisions. That process which comes before a group with a problem and asks the question "How?", is quite speculative if not dangerous, and the older the men, the more speculative and dangerous the solution.

Excerpts from official documents indicate how it has been attempted. We discover that the Divisional councils are willing to give the time to discuss problems related to their particular phase. The secretary works through the problems with the councils; the plans are taken to the Program Committee of the Board of Trustees where they are discussed in the light of the general association program and, with such revisions as seem necessary, are submitted to the Board. The Board may make the decision; may refer the plans to the Finance Committee with the question, "How may the expense be met? Will the budget stand it? Is the financial basis of the plan sound?" Where the establishing of new equipment is involved or where there may be an adjustment of existing equipment the matter is referred to the Committee on Buildings and Equipment. Final decision rests with the Board.

For example, the members of the Athletic Club and Residence Halls were interested in playing handball and squash on Sunday afternoon. The Divisional Council acted upon the matter. The recommendation was discussed in the Program Committee and through the Chairman of the Divisional Council sent to the

Board. The minutes of the Board read as follows: "Resolutions were presented from the Board of Governors of the Athletic Club and the Residence Halls Committee for permission to play handball and squash on Sunday afternoons between the hours of one and five. Motion was made and seconded that this be permitted provided it did not entail extra expense. Carried."

The secretaries of the Boys' Division, the members of the Boys' Work Committee and the members of the Boys' Division themselves, through the Division Council were interested in making the equipment of the central building available to groups of boys who were affiliated with the Y. M. C. A., such as Hi-Y Clubs, Church Clubs, etc., but whose members did not hold an annual privilege using membership in the Central Y. M. C. A.

The Board had set up very hard and fast rules about the use of building privileges. It was thought that to open the use of the building to those who did not hold an annual membership would have an adverse influence upon the value of the annual membership and thus cut income. The matter was presented to the Board several times without effect. Finally a particularly persuasive member of the Boys' Work Committee, who had a real conviction about the matter, was chosen to present the matter to the Board. The minutes read: "Mr. Blank, of the Boys' Work Committee presented the group plan of membership for boys' groups now affiliated with the Y, charging 15c for each boy in the group for the use of privileges. Minimum group to be 10 boys, such groups to participate not more than once each week. Motion made, seconded to adopt plan. Carried."

Again we find members of the Board being exposed and informed about routine matters of program. From the minutes we read: "The Chairman of the Program Committee gave a report on the activities during the month, reporting 115 different groups with 1234 boys and men en-

rolled. He also emphasized the Church-Co-operation program that is being carried on by the association and the possibility of the extension of the work." And again we read: "The program Secretary gave an outline of the program of the different divisions and indicated that the detailed reports would come to the members of the Board at a later date." And again in the minutes we find: "The Young Men's Secretary was called in to make a brief report of the Young Men's activities. He showed that more than half of the young men members were lined up in clubs where increased interest was being taken by the young men themselves in the promotion of their own program." In addition to the methods herewith indicated, the General Secretary sends a weekly letter to the President of the Board, copies going to other members of the Board. Probably the most important method is the Fall Committeemen's Conference, where all possible members of the Board and Divisional Committees meet in a sharing conference of program plans and fellowship around the common task.

Such a process is carried by a program scheme which assumes divisional lines rather than departmental lines. The word division implies an age grouping for which an executive and a staff working with an elected divisional council are responsible for an integrated program. The word departmental usually implies that scheme wherein the several aspects of the program, such as the physical, religious, educational, membership, etc., are handled in units. We believe the divisional scheme tends to look at personality as a whole, while the departmental scheme sees personality in sections, such as physical or religious. The divisional scheme tends to integrate, while the departmental tends to disintegrate, or, at best, leave integration to chance.

With this integration in mind, the grouping falls into four interest-age divisions. The Athletic Club is for men who are older or who want a bit of ex-

clusiveness with a special health service. The general Men's Division includes men and young men above eighteen years of age. To better serve the interests and needs of the younger group, there is a special grouping and organization set up for those between the ages of eighteen and twenty-five. The Boys' Division serves boys from eighteen down to nine years of age. Here again we find a special service on a natural-gang-basis for those boys who come from the especially needy areas of the city.

The divisional work is especially concerned with those men and boys who participate in building centered activities either on an annual or on a group membership fee basis. The divisional secretaries are concerned about the entire program for the members of the respective divisions and the physical directors and like specialists become members of the divisional staffs; sit in on all program planning conferences; make their contributions; and take their assignments of responsibilities through these conferences. It is here that all activities are measured in terms of the Association purpose and integration is assured.

The original and ultimate plans of the Association call for community centered branches which will stimulate, co-ordinate, co-operate with, and, in certain areas of program, administrate community social forces which affect constructively the lives of boys and young men. The present economic situation has made it necessary to discontinue and postpone indefinitely the community centered plan of work. However, in order to conserve the work under way, an Extension Program with committees and secretarial guidance has been evolved.

The Extension Program maintains official and co-operative relationships with the Ministerial Union, the Council of Churches and other city-wide community social forces. The General Secretary is a member of the Ministerial Union and the secretary in charge of the Extension

Program is secretary of the Council of Churches.

The motivation behind this Extension Program is the desire to conserve forces already in motion and to set in motion, wherever conditions and resources will permit, latent and inactive forces. The idea is to get the job done and let the credit fall where it may. The co-operative function of the Y. M. C. A. is usually recognized by those close to the problems, but the work seldom bears the Y. M. C. A. label.

Church co-operation is effected largely through the Council of Churches. The Council of Churches was organized chiefly through the effort of the General Secretary of the Y. M. C. A. According to its stated purpose: "It carries out city-programs of inter-church activities. It represents the churches in scores of philanthropic and municipal enterprises and speaks for the churches when they are of one mind on great moral issues. It directs co-operative programs and helps to determine which community agencies should carry certain program activities."

The work of the Council is carried on through seven commissions as follows:

Religious Education: It promotes Leadership Training Schools, etc.

Social Service: It is interested in social questions and promotes activities related to the promotion of World Peace, International Relations, unemployment, etc.

Comity: Prevents overlapping of programs and makes careful survey of situations before endorsing the erection of new church equipment in any section of the city.

Lenten Services: Lenten Services are conducted each year prior to Easter as an inter-Church enterprise.

Evangelistic Work: Promotes evangelistic activities.

Civic Affairs: This commission studies civic forces, gathers information and informs member-churches of the Council concerning those conditions which may demand their united effort.

Inter-Racial: Stimulates interest in a

better understanding of race problems and relationships, by special events such as the observance of inter-racial Sunday, etc.

The Council is representative of the Protestant churches through officially appointed ministers and laymen. The Council now moves of its own volition and the Y. M. C. A. has become a co-operative part of it, with its church program functioning through the Council.

Excerpts from official records indicate that a splendid reciprocal relationship exists. In the Council minutes we read: "A report was made regarding the work of the committee that had charge of the co-operation with the Y. M. C. A. and the Y. W. C. A. drive in which seventy churches co-operated in bringing in outside speakers for their pulpits on Youths' Sunday." From a report of the Chairman of the Commission on Religious Education we read: "We are deeply grateful to the Y. M. C. A. for furnishing the auditorium and class rooms free of charge to the school. This enabled us to keep the enrollment fee to fifty cents. Every co-operation was given us by the General Secretary and his able staff." In the first instance the Association was on the receiving end and in the latter instance the Association was the donor. So it goes. The Association program becomes a part of the church program and the church program becomes a part of the Association program.

Church athletic leagues are conducted as a Y. M. C. A. activity. Participation, however, on the teams of these leagues is related definitely to attendance upon church school classes. This plan gives the churches an opportunity to use the athletic interest, with the best of trained supervision and technique, for the purpose of religious education.

The Association Committee of Religious Education studies the entire Association program from the standpoint of the best known educational processes. This committee recognizes the values that were once in the old time Sunday afternoon meeting and the formal Bible class, but

new social factors have robbed these of their once recognized values and the meetings and classes of today must meet the needs and interests growing out of new and changing social conditions. This committee is setting up experimental meetings and classes and expects to discover the types of direct religious program which once again will challenge the interest and need of the membership and public. Too, they realize the danger of recognizing just any constructive activity as religious without constant evaluation on the part of the group members and the instructors. It is the function of this committee to see that the religious values of any activity or experience are not assumed only, but that they become a reality through the casual activity as well as those activities which have direct and recognized religious values.

Specific activities and sections of program which come under the extension program or of the community cooperative type are not ordinarily related to building membership and privilege. The boys' and young men's Camp is open to the youth of the county. Its program has emphatic religious values. The camping experience is a controlled experience in living together, with more actual time spent in religious instruction in ten days and applied directly to everyday experiences than the average student secures in an entire year in church school attendance.

The 21 Hi-Y Clubs represent a splendid example of co-operation with the schools. They enroll more than 600 older boys who meet weekly around the stated religious purpose: "To create, maintain and extend throughout the school the community high standards of Christian character." The Bible is a source book for devotions and study and has a real place in the program.

These clubs co-operate with the Y. W. C. A. Girl Reserves in promoting an annual Youth Conference. The theme last year was: "Our Religion: What We Believe."

The Akron University has its Student Y. M. C. A. It is related to the national movement and accepts the evangelistic purpose. A Board of Control of eleven young men students, assisted by a faculty advisor and a Y. M. C. A. secretary, build a program of meetings and service around the purpose. Each year in conjunction with the Y. W. C. A. a Religious Emphasis Week is promoted on the Campus with assemblies and open forums. Last year one of America's best known ministers was the leader and speaker.

The Robinson "Three C's Club" is centered in a grade school in the industrial district. It involves the boys of eight grade schools in the district and is operated under volunteer leadership. The head janitor with the assistance of the principal and seventeen other leaders, including teachers and former members of the club now in high school, supervise the program and carry on the meetings. The Y. M. C. A. furnishes the budget and advises concerning program, etc. The slogan of the club is: "Clean speech, clean sport and clean habits." Each boy signs a card pledging to do his best to uphold the ideals of the club and make them his own. Meetings are held weekly with more than 500 boys in seventeen groups.

The co-operative relationship with the Juvenile Court is significant. Many boys get into the court through very little fault of their own. Where friendship, a bit of parental counseling and a probation period is needed, the Y. M. C. A. is called into consultation through a secretary related to that area of boy life. Many boys have been saved from a reform school sentence and set right about their ideas of life. The court has been very generous in its commendation of this work.

So it is that equipment, organization, activities, and personnel all become consecrated and unified in the task of religious education and there is built an impact of religious influence which affects the entire city. Its realization as to time and volume is only limited by the amount of material resources which can and may be consecrated to the objective. We are not so confident as to think that we shall bring the Kingdom of Heaven to pass—that is an eternal process; but we do believe that religious education is a constant process toward raising individual and group ideals and that our Association's objective and philosophy and processes are making a real religious contribution to the social order of our city.





THE BACKGROUND OF THE SCHOOL OF RELIGION AT THE STATE UNIVERSITY OF IOWA

FOREST C. ENSIGN AND CHARLES A. HAWLEY

IT IS interesting to examine the American principle of separation of church and state against the actual experience of a state university. Perhaps the University of Iowa affords as good an example as any to be found in the United States. The pioneers who settled Iowa came imbued with the doctrine of separation of church and state; and equally imbued with the determination to provide an adequate system of education for their children.

The first General Assembly of the State passed an "Act to locate and establish a State University." This act, which was approved February 25, 1847, provided for a state university to be located at Iowa City "with such branches as public convenience may require." The actual opening of the University took place in 1855. None of its original designers believed in excluding religion from the University or the schools of the state.

It would seem, in fact, that some knowledge of religion as a way of moral life was regarded as essential by the founders of the State University of Iowa. The first catalog, that of 1857,

provides for a Department of Moral Philosophy, and sets out half a dozen courses, the first two bearing upon the philosophy of morals, and announced as (1) "Analysis of the Moral Powers, and Characteristics, Conditions, and Modes of Action"; (2) "Moral Philosophy or Principles of Morals Including Theoretical and Practical Ethics."

That the Department of Moral Philosophy did not propose to concern itself solely with the problems of moral development is evidenced by the fact that one course is announced as "Principles of Political Economy and their applications to the actual conditions and progress of nations" (See Catalog 1857, Dept. of Moral Philosophy).

When the University was reorganized in 1860, the President, Silas Totten, was professor of intellectual and moral philosophy and rhetoric. He carried a fairly heavy program including one term, a half-year, of moral philosophy and one term of intellectual philosophy. By 1870, evidences of Christianity were offered in the spring term, one third of a year, of the junior class, while in the senior year two terms were devoted to

mental philosophy and one term to moral philosophy (Catalog 1870-71, pp. 131-132).

By 1880, *Evidences of Christianity* had become elective, being offered in the classical course in the sophomore year as a substitute for a course in Tacitus, and in the philosophical course as an elective with calculus or German or Latin (Catalog 1880-81, p. 16). Moral Science was offered as elective in the senior year along with seven other subjects including didactics (p. 17).

These offerings, in what might be called semi-religious subjects, were limited to what was at that time called the School of Letters, and do not appear at all in the program of the School of Science.

Subjects of this nature continued to be offered until the end of the year 1886-87. In the catalog for that year, Moral Science and *Evidences of Christianity* as a single subject was offered in the winter term of the senior year (Catalog 1886-87, p. 19). The subject does not appear in succeeding catalogs. The work in philosophy becomes more highly specialized about that time. The term, "Mental" or "Intellectual" Philosophy gives way to psychology, and *Evidences of Christianity*, long a popular subject in both secondary schools and colleges, disappears.

Meanwhile, denominational colleges continued to offer courses in religion, more particularly courses in the literary and historical aspects of the Bible. Students transferring to the University received credit for these courses, though it was impossible for a regular University student to pursue such subjects in the University, eager though he might be to know more about the basis of the Christian religion. About 1906, some of the ministers in Iowa City and certain professors in the University began to discuss the possibility of offering elective courses at least in sacred literature and history which might be taken for credit by registrants in the College of Liberal Arts.

Some of the churches were already giving in their Bible schools or in some other department, lecture courses apparently of considerable academic value, though no credit could be obtained for them. Discussion led to the creation of a committee known as the Iowa City Committee on Religious Education and made up of a group of gentlemen representing the several churches and the University.¹ This committee, after lengthy discussion, worked out a plan for courses in religious education and asked the University through formal petition for co-operation. Since the development of the plan had gone forward under the sympathetic eye of President George E. MacLean, who in the later stages was chairman of the Iowa City Committee on Religious Education, it did not reach the faculty until it was quite thoroughly organized, with tentative machinery for its operation carefully outlined. The faculty of the College of Liberal Arts, to whom the petition was presented, accepted the proposition and the President of the University appointed a committee to have direct charge of the work—Professors Thomas H. MacBride, F. C. Ensign, and Carl E. Seashore.

Under the proposed plan, ministers of the Iowa City churches might organize courses in some phase of religious education and submit them to this committee, which had absolute power to reject, require modification, or to accept. The committee received and approved courses from six Iowa City clergymen in time to include them in a special bulletin published by the University for the Iowa City Committee on Religious Education in the fall of 1908 (*Bulletin of the University*. New Series, 183. September, 1908. 15 pages).

In the first semester of 1908-09, four courses, duly approved by the Committee on Religious Education, were offered.

1. This committee, in the year 1908, was as follows: President George E. MacLean, Prof. Forest C. Ensign, Rev. Lucius C. Clark, Rev. Robert S. Loring, Hon. Martin J. Wade, Mr. Paul W. Van Meter.

Registration in two of these courses, "The Literature of the Bible," by Rev. L. C. Clark of the Methodist Church, and "The Old Testament History and Literature," by Rev. C. C. Rowilson of the Christian Church, was sufficiently large to warrant carrying the work forward. The other two courses were withdrawn. Twenty-nine students, nineteen in the course offered by Mr. Clark and ten in the course offered by Mr. Rowilson, carried the work through the semester, twenty-three completing it for credit. In the second semester three courses were offered, one by Rev. Mr. Loring of the Unitarian Church, with the enrollment of seven, one by Doctor Wylie of the Presbyterian Church, with an enrollment of eleven, and one by Rev. Mr. Rowilson, with an enrollment of four. Of these twenty-two students, fourteen completed the work for credit.

The experiment was continued through the year 1909-10, courses being offered in the first semester by Rev. Mr. Martin of the English Lutheran Church and Rev. Mr. Rowilson of the Christian Church, nineteen students registering, all of whom completed the work for credit. In the second semester, Doctor Wylie of the Presbyterian Church had twelve students, Rev. Mr. Loring of the Unitarian Church one, all completing the work for credit. After a trial of two years, the experiment was abandoned. The plan failed partly because it proved too burdensome for the busy ministers already occupied with the multifarious affairs of their respective churches, partly because the students did not come to regard the courses as quite on the same academic level as those offered in the regular departments, and partly, no doubt, because the whole system was very much of makeshift. However, the interest in religious education that brought about the experiment and the further interest developed as the work went on, did not cease with the abandonment of the plan, but rather increased until presently a larger committee headed by Dean Kay began the work

which finally led to the birth of the school of religious education, an experiment of very great promise.

Although the attempt of the Iowa City ministers to offer to University students opportunity to pursue credit courses in religion was not an unqualified success, the enterprise deserves a little further elaboration.

The bulletin to which reference has been made sets out in detail the conditions under which University credit might be secured (See volume entitled, "Bulletins of the State University of Iowa," 183-197). The catalogs for the years 1908-11 also announce conditions for credit in Religious Education and set out the courses offered. Excerpts from these catalogs are self-explanatory.

Catalog 1908-09

Under the head, "General Information," and sub-head, "Religious Education," the following information relative to credit courses in religion appears:

"In response to a petition submitted to the faculty by the pastors of Iowa City and the student religious organizations of the University, arrangements have been made whereby limited credit may be earned in courses in religion. The instruction in this subject is given gratuitously by the lecturers appointed. The administration of religious instruction is confided to a committee of the faculty known as the University Committee on Religious Education. Among the general regulations laid down by this committee for the guidance of those presenting or carrying such courses, are the following, to which attention is called:

"(1) When any duly qualified pastor of a church in Iowa City, or any qualified instructor designated by him, or the duly qualified representative of a religious organization, shall desire to offer courses of lectures on religious topics such as are offered by universities of the first rank, he may announce the fact to the University Committee on Religious Education, presenting at the same time an outline of the courses of lectures pro-

posed, with a schedule of hours, and upon approval of the committee, students may enroll for such lectures as elective studies for credit.

"(2) Such students may receive credit for no more than four hours in any one year, or eight hours in any entire four-year course.

"(3) Before receiving credit the student must pass such examinations in the subject as may be arranged by the Committee in consultation with the instructor, such examinations to be subject to all the examination rules now in force in the University.

"Further information in regard to the rules laid down for these special courses in religion can be had on applying to the University Committee.

"Courses offered under the above rules are outlined below under COURSES OF INSTRUCTION. Other particulars are given in the bulletin of Religious Instruction" (p. 71-72 of catalog).

In this same catalog, 1908-09, under the head, "Courses in the College of Liberal Arts," there is on page 199, the head, "Religious Education." This heading has precisely the same significance and status in the catalog as, for example, "German Language and Literature." Under this heading, instead of announcing the staff of the department, there appears the "University Committee on Religious Education; Professor MacBride, Professor Ensign, Professor Seashore."

Following are announced seven courses, four for the first semester, and three for the second. The courses offered are²:

2. Christian Apologetics. 2 hrs.

Nature and aim of apologetics; modern interpretation of the universe; passing of deism; recrudescence of pantheism; evolution and biblical criticism; essence of Christianity; credibility of the gospels; personality of Jesus; early triumphs of Christianity; supremacy. Rev. J. T. Jones.

² Odd numbers, first semester; even numbers, second semester.

4. Christian Ethics. 2 hrs.

Definition and method of ethics; relation to philosophy, psychology, theology, etc.; personality of Christ; Christian ideals; those ideals in life. Rev. D. W. Wylie.

5. Evolution of Christian Idea and Worship of God. 2 hrs.

Early concept; dawn of monotheism; modes of worship; prophecy; ethical development; the kingdom; the teachings of Jesus. Rev. J. R. Hargreaves.

8. The Modern Interpretation of Religion. 2 hrs.

Religion defined; theories of its origin; knowledge and faith; the problem of evil; religion and science; unity of nature; the immanence of God; revelation; prophecy; prayer; conversion. Rev. R. S. Loring.

9. The Literature of the Bible. 2 hrs.

Leading forms; introduction to the books; authors; manuscripts; versions, content. Rev. L. C. Clark.

11. New Testament Theology. 2 hrs.

A comparative study of the teachings of Jesus, Peter, Paul, and John with regard to God and man, the person and work of Christ and the Holy Spirit, the church and the kingdom of God, and eschatology. Rev. H. F. Martin.

13. Old Testament History and Literature. 2 hrs.

The primary purpose of this course is to furnish undergraduate students with a first-hand knowledge of the literature of the Old Testament and of the historical development of the Jewish people and institutions in pre-Christian times. The textbook of the course will be the English Bible, and use will be made of standard reference works in the library. Rev. C. C. Rowlison; Rev. G. B. Van Arsdall.

Catalog 1909-10

Under "General Information," subhead, "Religious Education," is the following:

"Regular courses in religious education are offered in the College of Liberal

Arts. The instruction in this subject is given by lecturers appointed by the Committee on Religious Education. The work is described more fully in the special bulletin of Religious Education" (p. 59).

In the announcement of courses under the head, "Religious Education," the following are given:

1. The Philosophy of Religion. 2 hrs.

The fundamental problems of theism and the religious interpretation of the universe, such as, agnosticism; faith and reason; authority in religion; good and evil; science, evolution, and natural law; the spiritual background of the universe; the immanence of God; immortality. Mr. Loring.

3. New Testament Theology. 2 hrs.

Comparative study of the teachings of the New Testament with regard to God, Jesus Christ, the Holy Spirit, the kingdom of God, and the church. Mr. Martin.

5. Introduction to the Old Testament.

2 hrs.

The development of Israel to 444 B.C.: origins of Israel; primitive conditions in Palestine; Israel a nation; divided kingdom; rise and meaning of prophecy; growth of the idea of God; development of worship. Mr. Chaffee.

6. Introduction to the New Testament.

2 hrs.

The rise of Christianity; preparation for Christianity; life and teachings of Jesus; primitive churches; Paul and his writings; other New Testament writings. Mr. Rowilson.

8. Christ's Teachings and Present Social Problems.

2 hrs.

Christ's spirit of democracy; his sense of solidarity with the masses; his interpretation of the fatherhood of God and the brotherhood of man, in their relation to the solution of some of the social problems of this century. Dr. Hurlburt.

10. Christian Apologetics. 2 hrs.

The Christian view of the world; modern Christian evidences; Jesus the evidence of Christianity; authenticity of the

gospels; personality of Jesus; miracles; resurrection; the evidence of Christian experience; the evidence of Christian history; Christianity compared with other religions. Mr. Jones.

12. Historical Development of Christianity. 2 hrs.

Genesis of Christianity; early development and spread of Christianity; its status during each of the important periods of the Christian era. Dr. Williams.

14. Christian Ethics. 2 hrs.

Definition and method; the sources and field of Christian ethics; morality and conscience; the Christian ideal of life, love, duty; duties to self; duties to others; duties to God; the moral motive, power, and moral progress. Dr. Wylie.

Catalog 1910-11

The catalog for the school year 1910-11, continues to announce the ministers' offerings in religious education, but apparently no work was actually undertaken and in the catalog of the following year, under the head, Religious Education, appears an explanatory paragraph followed by a group of courses selected from the offerings of several regular departments, as follows:

Catalog 1911-12

Under "General Information," subhead, "Religious Education," appears the following:

"Various courses along the lines of religious education are offered in the College of Liberal Arts. The work is described more fully below under courses of that College" (p. 61).

The standing committee on Religious Education is made up of Professors MacBride, Wylie, Assistant Professor Sloan.

Instead of offering courses given by various ministers of the city as before, that plan appears to have been given up. In the announcement of courses in the College of Liberal Arts, there is the usual head found in preceding catalogs, "Religious Education." This is followed by an introductory paragraph, as follows:

"The following courses deal with some of the problems of Religious Education

and are open to all students, subject to the usual regulations governing electives. These courses are grouped here merely for convenient reference. They may be helpful to students in the solution of the problems growing out of their University studies, and are recommended to persons preparing for special lines of religious service" (p. 165).

(Given by different departments)

- | | |
|---|-------------------|
| English | |
| 34. The English Bible. | 2 hrs. |
| A history of translations. | Professor Ansley. |
| Education | |
| 38. Religious Education. | 2 hrs. |
| Given by Assistant Professor King. | |
| Geology | |
| 18. Geology and Man. | 2 hrs. |
| Given by Professor Kay. | |
| Greek | |
| 20. New Testament. | 2 hrs. |
| Given by Professor Weller; Mr. Kellogg. | |
| | 3 hrs. |
| 01(02). Elementary Greek; special course. | 3 hrs. |
| Professor Weller; Mr. Kellogg. | |
| History | |
| History of the Hebrew People. | 3 hrs. |
| Assistant Professor Klingenhagen. | |
| Philosophy and Psychology | |
| 5. Practical Ethics. | 2 hrs. |
| Professor Starbuck. | |
| 15. Psychology of Religion. | 3 hrs. |
| Professor Starbuck. | |
| 29 (30) The Study of Religion. | 2 hrs. |
| Professor Starbuck. | |
| Sociology | |
| 15 Social Amelioration. | |
| Professor Gillin. | |

25 (26) Social Origins and Social Evolution.

Professor Gillin.

In addition to the above courses, under the head, "Allied Courses," announced as bearing "more or less directly on religious education," several additional courses are offered in English, Education, History, Philosophy and Psychology, Sociology, Zoölogy. There are ten of these so-called allied courses.

When the courses offered by the clergymen of Iowa City were withdrawn, those who were especially interested in offering to University students some opportunity to pursue credit courses in religion, began to consider together means of attaining this end. New names appear in the list of groups discussing the problems involved, as those of Dean George F. Kay and Prof. Edwin D. Starbuck. Presently suggestions looking toward a School of Religion began to take definite shape. Such schools of various types were already in existence in certain universities. These schools, however, instead of being an integral part of the institution with which they were connected were merely "affiliated." The courses offered received credit toward degrees only as approved by the faculties in question. The tradition at Iowa, however, had begun to include courses of definite religious content as the catalog offering as early as 1908 shows.

From this desire for a school of religion with co-operation of church and state university there developed the Iowa Plan which has already been described in *Religious Education* in the issue of December, 1929.



SIN AND SALVATION IN AN AGE OF SCIENCE

J. ELLIOTT ROSS

SIN and salvation in an age of science may suggest two quite distinct lines of thought.

One might consider, for instance, the changes that science and machinery can introduce into our conception of what is sinful. For just as other times and peoples have had ideas differing from ours as to what is sinful and what is not—regarding polygamy, to be specific—so the change in social and economic conditions together with the revolution in intellectual outlook introduced by science, may alter the idea of what is right and wrong that we have inherited from a non-mechanical age. The Decalogue may be discarded or re-interpreted, and new sins may be created. Aldous Huxley, in his *Brave New World*, has shown us what certain tendencies of a scientific and mechanical age, if unchecked, will ultimately produce—a Model T Fordian universe, where the morality and immorality of today largely change places. Anyone interested in that line of thought can read Huxley instead of *Religious Education*.

On the other hand, one can take sin in its old-fashioned sense as an offence against God, a violation of His Command-

ments as summed up in the Decalogue, and then consider what effect science and machinery as we know them today have in decreasing or increasing such violations.

Following this latter line of thought, it is perfectly evident that science and machinery have only an indirect and accidental bearing on sin. In themselves, science and machinery are neither moral nor immoral. But machines can be used for immoral purposes, while as a by-product they may produce social conditions increasing temptations, weakening resistance, and making it easier to yield to the allurements of sin. At the same time, certain conclusions from scientific data may blur the consciousness of a personal God, reduce the sense of one's own responsibility, and empty morality of any more meaning than styles in women's dress.

For example, science and machinery have reduced working hours and increased leisure. Where two centuries ago, the vast majority of men worked twelve to fourteen hours a day close to the soil, unable to read, comparatively isolated in their own little family circle, to-

day the population has become largely urban, working hours have been reduced by nearly half, and instead of reading the manifold signs of nature, as Stuart Chase says, they read a penny tabloid. Their greater leisure is not spent in quiet domesticity, but in the night club, the cabaret, the movie palace. As contrasted with the comparatively innocent scandals of an agricultural community, they now know the latest adultery, suicide, murder of New York, Chicago, Hollywood. Sin is played up in the most sensational manner by a yellow press—and a yellow press is possible only in an age of machinery.

More than this, those who live by mankind's vices utilize all the mechanical refinements of printing to stimulate sexual passions. Numerous pornographic papers, pictures, magazines are scattering broadcast the most alluring obscenities. The talkies are devoted mainly to a glorification of sex. And if scientific invention ever achieves Huxley's "Feely," by which through some mechanical device the audience *feels* the warm embraces, the hot kisses of the actors, undoubtedly that appeal to sex will be commercialized.

Science and machinery have intensified the warfare between the flesh and the spirit, while opportunity for yielding has been multiplied by increased leisure. And into this situation, the mechanism of the printed word boldly thrusts the Freudian doctrine that all repression is wrong, and gives a sounding board to Russell's preachment of "the right to be happy." Man is fire and women is tow, and the two are brought together by machines. A telephone call, a Ford car a few miles out on a dark road, a hip flask for further stimulation, with "science" to guard against conception and syphilis—"O brave new world!"

And yet the picture is not wholly dark. Science and machinery have given us lights as well as shadows. If idleness is the devil's workshop, and machines have increased leisure, on the other hand, science and machinery have added enor-

mously to men's interests. I doubt if the modern girl playing tennis in knee length skirts, swimming and canoeing in a Jantzen "sunaire" suit, is as much obsessed by sex as the man-hunting women of Jane Austen's novels. The medieval peasant and his buxom wife, parents a dozen times over, did not have much else than sex as a source of pleasure, whereas their counterparts of today have innumerable other outlets.

Moreover, if machines can be used for evil, they can also be used for good purposes. Religious folk beat the wicked to the gun in utilizing printing, for the first books printed were Bibles. The greatest painting and sculpture of a medieval cathedral may not have brought home the life of Christ as vividly to the people as does a well-produced modern movie of a sacred subject. If Fords are used for necking parties, they are also used by missionaries in darkest Africa. St. Paul's letters, laboriously copied by hand, reached a few thousand, his actual voice a few hundred. The modern evangelist through mechanical means multiplies his readers and hearers by the hundreds of thousands. In fact, the panders to vice have not been able to use the radio, whereas now and then a religious message gets a world hook-up, as when Pius XI broadcasts. St. Paul's zeal and energy overcame the handicaps of his machineless environment. But just imagine how this great Apostle of the Gentiles would have revelled in the possibility of rattling over the leagues between Ephesus and Jerusalem in a Ford, of flying from Antioch to Rome, of distributing millions of copies of his burning letters to a completely literate public, of broadcasting from the Vatican Hill to a listening world. If we are not using the machinery at our disposal up to the limit St. Paul would set, it is because we are men of lesser stature, not because there is anything inherently evil in machines. Science and machinery are no better alibi than an apple and a snake.



WHAT THINK YE?

WALTER A. TERPENNING

"ONCE, as I was burying one of my dead selves, the gravedigger came by and said to me, 'Of all those who come here to bury, you alone I like.'

"Said I, 'You please me exceedingly, but why do you like me?'

"'Because,' said he, 'They come weeping and go weeping—you only come laughing and go laughing.'"

—Gibran, *The Madman*.

I have buried many dead selves, and have not always found their demise a laughing matter. One of those selves was the preacher, but he died at an early age.

On one of my early birthdays, an uncle presented me with a copy of Moody's sermons. I committed several of them to memory, and used to declaim them to my dog, as he followed me about the fields, or to other domestic animals on my father's farm. One day, as I was standing on the breast-girt in the old barn and preaching to the cows on the subject of "What Think Ye?" my sister overheard me and reported the sermon to the rest of the family and the neighbors.

As a result of that experience, the preacher self died, at least temporarily.

Had he lived, however, I do not think he would have changed his subject. Throughout the history of Christendom, the value of the Christian religion has depended upon what men have thought of Jesus who is called Christ. As a sociologist, I am convinced that personal ideas are the solid basis of society. Society is an association of personal ideas, and what men think of each other determines our social relations. Our physical appearance, our names, serve only as handles which enable us to get hold of the reality, the personal ideas. What I think or imagine about my students determines the grades that they get, and what we think or imagine about each other determines our mutual social influence.

Jesus is a complex of personal ideas, a member of our society, the completest and most powerful member of our society. His influence upon us is a social influence. It has occurred to me, therefore, that a sociological consideration of Him and His influence might be of value.

What I say of Him, I wish to say in connection with one of the many symbols which help us to get a mental hold on His personality, a symbol which has come

to have great significance to me. It is a picture of the head of Christ taken from Hoffman's picture of Christ and the Rich Young Man, a picture which hung on the wall of the classroom in which I took my first course in sociology. The story on which the picture is based is well known. A rich young man comes to Jesus asking what he must do to inherit eternal life. He claims he has kept the commandments, and Jesus tells him, "If thou wilt be perfect, go sell that thou hast and give to the poor, and thou shalt have treasures in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

In this picture, Jesus is looking at the young man as he goes away; and Jesus, too, is sorrowful.

No one ever called my attention directly to that picture. The teacher never mentioned it, but it got my attention as no other picture had done.

I got to looking at it one day when I was supposed to be paying attention to the lesson. I could not get away from it. I wrote a poem which it suggested, a poem that was afterwards published; in fact it was the first thing I ever had published.

When I had a home of my own, the first picture which we bought was this one. We gave it the favorite place on the wall until we bought the house in which we now live. With the house, we purchased a large gilt framed mirror which was already hung and just fitted over the mantel of the fireplace. We left it there and hung the picture in a less prominent place. A large mirror is a convenient bit of furniture to have in a living room. One can readily see whether his tie is on straight or his hair combed or his clothes dusted. He can see himself in it, or rather an external part of himself of which one soon tires unless he happens to be very good looking. I soon tired of it, and called up the proprietor of a furniture store, and asked him to sell it or give it away. We

hung Hoffman's head of Christ in its place.

I should like to recommend that picture as the best possible mirror. As you look at it, you will not be concerned with that with which you are clothed or whether you are clothed or not, but you will see yourself, your real self, as no other mirror can reveal it to you. If you have any virtue you can see it reflected there. If you have been mean, no other reflector will make you so conscious of it.

"To pray," says Professor Charles H. Cooley, "is to confront our moral perplexities with the highest personal ideal we can form, and so to be unconsciously integrating the two, straightening out the one in accordance with the other." This picture is the symbol of that highest personal ideal.

One day I took the picture to class to illustrate the fact that society's mental and personal ideas are the solid basis of society. I explained to my class that little was known about the personal appearance of Jesus, other than that He had brown hair and impressive eyes, that the painting probably had little resemblance to Jesus. It did not even look like a Jew, but it served the purpose better than an actual photograph would do since we were used to associating it with the personal ideas of the Master. A few days later, thirteen Catholic sisters who were in that class brought me a present of two pictures which I have agreed to keep in my classroom as long as I have one. One is a copy of the same painting and the other is one by the same artist, the boy Christ taken from that of Christ in the temple with the doctors. I use those pictures as an illustration that personal ideas are not separate.

I do not care whether Jesus is a myth or not, whether the ideas and sentiments that are associated with Him originated in His life or in those of other men. The important thing is that they have originated, that they have been symbolized, that they have become flesh and dwelt among us in the most socially powerful

personality who has ever lived in our thought. I am not interested in the argument concerning His physical conception. The important thing is that He has been conceived in the human mind. It is what we think or imagine of Him, as of anyone else, that counts, that saves us from sin, that has inspired great art, that has painted great pictures, composed great music, builded great cathedrals, written great books, and has inspired men and women for two thousand years to noble living. It is that personal idea living in the minds of old men and young men that will eventually usher in the kingdom of heaven on earth.

A student once asked me what ideas and sentiments I thought the picture expressed. It seems to me that it depends largely upon who is looking at it and upon the mood he happens to be in at the time. John R. Mott's comment on *The Manhood of the Master*, by Harry Emerson Fosdick, was that it might better have been called "The Manhood of Harry Emerson Fosdick as measured by his ability to appreciate the Manhood of the Master."

To a young man or young woman who knows the story on which the picture is based, and who is about to surrender to the accursed materialism of our age, it must express sorrow. I can imagine Him to be about to say that keeping the law or observing minimum standards will not give one abundant life, that a man's life consists not in the abundance of the things he possesses, or, in the language of Emerson, that wealth is mental and is measured in the number of contributions of other people which one can enjoy. I can imagine His looking that way in contemplation of the great American mania for getting ahead of the other fellow.

I recently heard the address of a representative of Wall Street and the assenting applause of a Kalamazoo audience made up of members of the Y. M. C. A., the Employment Managers' Club, and the Chamber of Commerce. The speaker emphasized those ideals which American

business and industry are wont to emphasize, the ideals which account for the suffering and degradation which America is now enduring. He even proudly and with much assurance observed that there were just three people whom he watched; the man ahead, to see if he could not fit himself to get the better paying position away from that man; the man behind, to see that that man did not become expert enough to take his place; and himself, to see that he was making progress in the race. His address was the American gospel of getting ahead, and when getting ahead becomes the main motivation, it implies the corollary of getting ahead by any means. I can imagine Jesus looking that way as He takes a whip and drives the Wall Streeters out of the temple.

I can imagine His having that same expression on His face when He called little children to Him, and blessed them, and thought of what poor use society was about to make of such splendid possibilities.

I can look at this picture and imagine His feelings as He arrived at the wedding feast in Cana and found a young bride and groom perturbed because the supply of wine had run out.

This picture can remind me of the sense of approval which He felt at that commencement exercise down by the river Jordan; of the feeling of responsibility which must have been His when the common people began to follow Him gladly; of His determination to make a rock out of impulsive, swearing, denying Peter; of His resentment when He called the Pharisees hypocrites, and vipers, and children of their father the devil; of His humor when He saw them straining at gnats and swallowing camels; of His compassion and sympathetic understanding when He looked upon the sufferings of humanity.

I covet for America the sort of patriotism which He felt as He wept over Jerusalem and said, "Jerusalem, Jerusalem, how often would I have gathered you as a hen gathereth her chicks." I can imag-

ine the same expression on His face as He made that statement.

As I look at this picture I have no trouble in sharing His thoughts and sentiments when the stand-patters accused Him of radicalism for saying that the ax is laid at the foot of the tree and that "you have heard it said of old time" thus and so, "but I say unto you" something different; when He heard the fickle rabble demanding the release of Barabbas instead of Him; when the centurians led Him away to be crucified, gave Him vinegar and gall to drink, spat upon Him, mocked Him with a crown of thorns and a reed for a scepter, and gambled for His clothing, and when He asked His mother to look at Him and tried to make provision for her. I can understand the confidence of that thief on the cross beside Him who asked to be remembered by Him.

This picture can help me to appreciate the spirit of those builders who scattered those mighty cathedrals around Europe, of Raphael as he painted the Sistine Madonna, which I saw in the Dresden Art Gallery, of the authors of the hymns which I used to hear my father sing as I rode with him in the old lumber wagon to the village market: "Jesus, oh how

sweet the name," "Oh to grace how great a debtor daily I'm constrained to be," "Jesus, Lover of my soul." It helps me to appreciate the spirit of a man who spends his life in faithful, joyous service of the cause for which He lived and died. This picture helps to make of Jesus a permanent member of society.

I can look at this picture and pray with a greater sense of reality: "Our Father who art in heaven, hallowed be thy name, thy kingdom come," Thy kingdom in which Thy will will be done on earth as it is in heaven, Thy kingdom in which the hearts of men will not allow them to offend little children, Thy kingdom in which all men will have daily bread because none will take more than his share, Thy kingdom in which every man will sit under his vine and his fig tree and none shall make him afraid, and in which men will forgive each other their trespasses as Thou dost forgive Them, Thy kingdom in which it will not be necessary for man to teach his neighbor saying, "Know the Lord," for they shall all know Him from the least to the greatest, Thy kingdom in which man will not be led into temptation, but delivered from evil, for Thine is the kingdom and the power and the glory forever.



BOOK REVIEWS

An Introduction to the History of the Social Sciences in Schools. Report of the Commission on the Social Studies, Part II. By HENRY JOHNSON. New York: Charles Scribner's Sons, 1932. Pp. 136.

Do not be misled by the heavy-looking title of this book. If you have any interest in the why and how of history in the schools, you will find this little work positively exciting. Here are cleverness of argument, sprightliness of style, and humor that will split your sides, as well as fascinating facts. Historians and teachers of history are offering what purport to be a "new" history, new insights into the uses of history, new methods with pupils, and fresh plans for relating history to the other subjects of the curriculum. But, "How old the new!" The oldest history lesson that Professor Johnson has discovered had its inspiration in a current event, was not forced upon children but given when asked for, employed the project method, and had an objective that lent itself to immediate realization!

The author shows that one idea after another that is supposed to be a recent "find" has been "discovered" over and over. The exhibit is amazing, and it is funny. We are poked in the ribs and made to enjoy laughing at the too serious way in which we take ourselves. This playfulness leads up, however, to clear and powerful, though briefly stated, conclusions. Should what we teach about the past be determined by what we think the present needs? The sum of the answer is that this would amount to an attempt to fit the past to the present. "Adjustment to a present educational horizon, whatever its span, has tended from the beginning to turn history into propaganda for predetermined ideals of life and conduct. It has led to much innocent distortion of facts and proportions and to some deliberate falsification." Though these words have the public schools primarily in mind, they might well be taken to heart by teachers in church schools. Consider, for example, the myriad attempts to draw religious "lessons" from a period that one hasn't taken the trouble to understand!

But the past can be used to *explain* the

present. This, again, is not easy. There are temptations to try shortcuts that do not arrive at real explanation. "To seek the easiest and shortest road to the use of the past in explaining the present is natural and proper. But any road that really reaches the desired end must make the past which it traverses intelligible and must, therefore, lead to what mattered *then* on the way to what matters *now*."

There is an admirable, punctiliously detailed index.—George A. Coe



The Concepts of Sociology. By EARLE EDWARD EUBANK. New York: D. C. Heath & Co., 1932. Pp. 539.

If the social sciences are to be sciences in the strictest sense, they must conform to requirements which the physical sciences have met: (1) They must divide and subdivide the total phenomena with which they deal into the smallest distinctive units possible; (2) they must give distinctive names to these units so that they may be positively identified as such wherever found; and (3) they must discover the relationships and common attributes existing between and among the units of phenomena and give distinctive names to these categories and generalizations. These names of units of phenomena, their interactions and relationships are concepts. The intellect, which cannot deal with phenomena directly, is capable of dealing with these concepts and thus it learns to direct bodily action toward desired results *scientifically* and thus efficiently.

This describes the work done and service rendered by Professor Eubank in his latest book. If only some economist would do a similar piece of work for *his* science, the foundation might be laid for a real science more serviceable and trustworthy in pointing the way out of present economic difficulties.

Eubank is anything but arbitrary or dogmatic in naming the units of social phenomena and their relationships. On the contrary, he has been at great pains to search out the usages of all prominent sociologists, endeavoring to find the common element in each case. The result of this research occu-

pies a considerable portion of the book, to which is added a bibliography of each concept running over a hundred pages, a wonderful guide book to sociology.

He divides sociology into four major categories or groups of concepts: (1) societary composition, (2) societary causation, (3) societary change, and (4) societary products. Societary composition he describes as "the material substance of which society is constituted, including its mental equipment." This is quite misleading for his treatment is not materialistic. He perceives quite well that the elements of sociology are not physical individuals but attitudes, beliefs, dispositions, etc., quite immaterial and yet very real.

Especially valuable to the reader who is seeking aid in the development of power and clarity in his thinking is the analysis of the common concepts, particularly those borrowed from other sciences: energy, force, causation, change, action, control, etc. The careless translation of such terms as these into social science without careful examination as to their essential meanings is the source of much loose thinking.

To the person who is looking for guidance in developing his intellectual efficiency in dealing with social situations and problems, or to the teacher who wants to get more scientific substance into his courses in place of light descriptive material which creates only an illusion of intellectual nourishment, this book may turn out to be a wonderful discovery.—*Earl Dean Howard*

Parents and Sex Education. By B. C. GRUENBERG. New York: The Viking Press, 1932. Pp. 112.

This is the Third Revised Edition of this book, published under the auspices of the Child Study Association of America and the American Social Hygiene Association. It is written for parents, and apparently intended for that large body of parents who have inhibitions regarding the education of children in matters of sex. It is a very simple treatise but has a wholesome attitude and a good many practical suggestions. The critical reader may question whether the person who is able to read the last chapter on "Supplementary Biological Information to Parents" will need such an elementary and apologetic approach to the subject as is given in the first part of the book. The author has a tendency to verbosity which detracts from the clear cut impressions which he is trying to make. The style is that of a journalist rather than that of a scientist. The point of view is excellent; the style is disappointing.—*E. J. Chave*

Our Children. Edited by D. C. FISHER and S. M. GRUENBERG. New York: The Viking Press, 1932. Pp. 348.

This is a handbook for Parents written by "29 experts in child study." The list of writers is imposing, including some of the best known writers in psychology and education, as well as some newer workers in this field. The editors have prepared the book to answer the practical problems that parents are raising regarding their growing children. The answers are brief, critical, and in the large part reveal the special points of emphasis of the various writers. The brevity of the articles may be an aggravation but each introduces a reader to a field of modern thought, and a well selected bibliography is available. A symposium of this kind is stronger than a book of the same scope could be by one writer. It deals with a great many questions relative to the experiences of children as they progress from babyhood to adolescent and college age. Mrs. Fisher makes a meaningful comment when she contrasts the offerings of this book for parents to what was available less than twenty-five years ago. The book should be stimulating for any parents who have not followed closely recent literature in psychology and education. It is elementary in its discussion but modern, sane, and forward looking.—*E. J. Chave*

The How and Why of Life. By EMMA WHEAT GILLMORE. New York: Liveright, 1932. Pp. 196.

Dr. Emma Wheat Gillmore gave up her medical practice and devoted years of research both in this country and abroad to the scientific background of the family and the evolution of sex. The outcome of her study and research is a book entitled *The How and Why of Life*, written for boys and girls. This book not only relates education in the understanding of sex to a very broad scientific background, presenting the unity of the natural world, man as a part of nature, and sex as a natural development, but it is of such literary style and interest as to win the attention of the young readers for whom it is meant. By presenting the material in connection with a series of incidents and experiences in the family, and largely in the form of conversations between a boy and his father, the author has presented her material in a way that is well calculated to stimulate an interest in science in youthful readers, at the same time that it clarifies their understanding of sex. Moreover, there is a fine atmosphere of appreciation of the values of human family living.—*L. Foster Wood*

Problems of the Pacific 1931. Edited by BRUNO LASKER. Chicago: University of Chicago Press, 1932. Pp. xi, 548.

The Fourth Conference of the Institute of Pacific Relations was held at Shanghai (and Hangchow), China, from October 21 to November 2, 1931. These conferences are biennial affairs and the delegates come from the nations that border on the Pacific. The first two were held at Honolulu, the third was at Kyoto. As the time for the fourth session approached considerable fear existed as to the outcome. China was internally disturbed and the situation between China and Japan had come to a serious pass. It looked as if the conference might not be held. However, it took place and by forbearance and restraint on the part of the participants, the program was carried through. The Institute does not adopt resolutions or determine policies. It aims by full, free and friendly discussion to study matters of urgency affecting the nations represented. Its most important and characteristic feature is its round-table discussions and it is these which have supplied most of the material for the bulky volume before us.

The program or list of agenda is carefully worked out beforehand and it is not expected that new or extraneous matter will be brought up. The topics considered at this meeting were: "Economic Relations in the Pacific," "China's Economic Development," "Political Relations in the Pacific," "China's International Relations," "Cultural Relations in the Pacific." All the discussions brought out much of interest but we shall consider only the last subject because of its educational bearing. In fact in the report this section appears under the heading "Education for International Understanding." There was no such subject stated for round-table discussion but what was said upon cultural relations came down to an inquiry as to how international understanding can be brought about through educational methods. It is probable that at the next conference round-table discussions of such education will appear definitely on the program. The discussions this time touched upon many topics, some of them of great importance, but were on the whole rather vague and scattering. Things merely hinted at this time will no doubt come up for definite consideration later.

Considerable was said as to cultural interchange between the East and the West. Some such interchange has already taken place. There have been a number of "exchange lecturers" and "exchange professors" back and forth. No doubt some good has been achieved. Besides true *exchange* lec-

turers, who have been rather few, there are at all times sporadic speakers, tourists and travelers of literary reputation or scholastic turn, who deluge Japan and China with addresses. In Japan at least there is an unwholesome desire to hear the foreign speaker. It is a matter of no consequence who the speaker is or what his subject may be, crowds turn out to listen. Usually he has no message and knows nothing of the needs. It is no serious loss, if few of his hearers understand what he says. Usually what he says is really not understood. If interpreted, the interpretation is rarely accurate; frequently it is intentionally inaccurate. The only value of such talking is that it shows the goodwill of the speaker and the kindly spirit of the audience. Perhaps that is worth while. As for true exchange professors much the same might be said. Let us take Hamilton W. Mabie as a fair example. His lectures were afterward printed. His elegant style and lofty thought are far above the ordinary American student. Few of those in our colleges could read and comprehend them without serious labor. Japanese students who read them will get little from them: those who only *heard* them presumably gained nothing. He had competent interpreters. One of the best of these told me that he had great difficulty in grasping Mr. Mabie's meaning and that his translation must have meant little. On the whole, the Chinese or Japanese speaker who addresses an American audience does better than our speakers in their lands. But, who turns out to hear him? Just at present an audience will gather to hear a talk by an Oriental on the Manchurian question, but how many attend a lecture by Yone Noguchi on English poetry or one by Prof. Anesaki on Buddhism? As for so-called "exchange professors" how many of them know the language of their students, or of the conditions, history, culture, which form their background? At the round-table discussion the difficulties of the exchange professor were somewhat aired.

Of course the greatest interchange is made through students who come from the Orient to this country. There are many—too many. Most of them come illy prepared. In the past many have come at too early an age. The Chinese or Japanese boy who comes to this country before he has gone through a college or university course at home is lost. He knows nothing of his own country; its language, its history, its culture, its achievement. He is away from home during the very years when he would naturally have been making the personal connections necessary for his life work. He fails to get a real

grasp on things here. He goes back to find no place for himself. He has lost sympathy with his people, his land, its civilization. He overestimates his own importance. He is impatient to make all things over. He is critical and offensive. Much, most, of what he has learned here will be of little use to him at home. Some of these things came up at the round-table. Other difficulties were suggested. The Chinese student who plans to enter a vocational career fails to get the technical training and experience he needs: he is not welcome in factories and practical laboratories. He is hampered, too, by labor laws. More and more, it is difficult for him to find employment that will help support him while he is here. Nothing was said in the conference about the student's social disadvantages—the loneliness, the prejudice, the snubbing and worse to which he is subjected. We remit indemnities in order that students may come and learn to know us. Once here they are subjected to constant humiliation. Many go back embittered. It would be better that not too many young Orientals know us well.

No great number of American students are likely to go to Japan and China for education. Yet there should be some reciprocity if there is to be interchange. A few specialists in Oriental studies will go. The language bar is serious. Even special students of Oriental cultures rarely know Chinese or Japanese. With growth of interest in Oriental matters the number will increase but it will never be large. A degree from a Japanese or Chinese University will not ensure a man a living here. Specialists on both sides, friendly and appreciative, are desirable. Such are few and will never do much for international understanding. In so far as they may extend knowledge through writing, speaking, teaching, they are a help, but the profound specialist has little influence upon everyday life outside.

The Conference is becoming restive about a language for its meetings. So far it has always been English. Must it remain so? Presumably more Japanese and Chinese among the delegates know French and German than Americans do. Some of them perhaps speak and understand German or French better than they do English. Ought they not to be able to present what they have to say in one or the other if they wish? What would become of the American delegates in such a case? This language difficulty is to be given serious consideration. The suggestion is already made that there shall be use made of translation and interpretation. Outlines, data papers, etc., might well be prepared in Chinese beforehand.

Apparently no one suggested Esperanto as a solution. It is widely known in Japan at least where books and other printed matter in it exist. We understand that there was once an Esperanto Club in Manila with five hundred members. It is easy to learn and capable of convenient use. Why might not outlines, syllabi and data papers be printed in it?

Of course we are not opposed to exchange lecturers and exchange professors, but we must realize their weaknesses and limitations. We would wish to have students continue to come to us and to send students to them; but we should realize the difficulties and dangers and guard against them. The real interchange of cultural influences however must take place in America for Americans and in the Orient for Orientals. We must encourage courses in American schools upon Oriental literatures, arts, histories, cultures. We should welcome conferences for the consideration of Oriental questions. Syllabi should encourage and direct study and reading. Exhibitions should illustrate achievement and develop sympathy. Lectures by competent men should be encouraged and suitable reports of them should appear in the press. There cannot be too many books and magazines devoted to serious and worth while presentation of Oriental matter. With broadening knowledge comes appreciation and sympathy. Fortunately advancement is being made. Much more is done today than was done a few years ago.—*Frederick Starr*



China Today: Economic. By J. B. CONDLIFFE. Boston: World Peace Foundation, 1932. Pp. 188.

One who has lived in China rather dreads being asked to comment on books about it, for it is seldom possible to praise without extensive reservations. But the author of *China Today: Economic* makes, in the realm of fact and figure, a contribution to the understanding of China as notable as does Pearl Buck at her best, in hers. The book is remarkable for an appreciation of the good in China, and a sympathy with her problems, which yet never descends to sentimentality or evades difficulties. It is even more unusual in its sense of proportion. The possibilities of China as a market for our goods and its cheap labor as a danger to our factories are two of the questions extensively discussed, but they are not considered the most vital ones. For its cheap labor is unintelligent and is more of a problem to China than to us. More advanced industrialization would rather contribute to the improvement of general conditions, with-

out which China's buying power will remain slight. For her own sake, and even for ours, fundamental issues must first be faced. Doctor Condliffe considers political stability, standardization of currency, agricultural modernization, and the limitation of the population with a detail proportionate to their importance, and an insight rare even among those who have lived long in the country.

The value of the political discussion is lessened by having been written before Japan's entry into Manchuria. It shows an optimism as to present conditions and Japanese relationships that one hopes to see justified.

The book bristles with figures, until the layman sometimes wishes that a serious statement were permitted illustrative incidents to make it vivid. But Doctor Condliffe's experience in the Institute of Pacific Relations and the League of Nations has not blunted his consciousness that there are human values behind numbers; and he is remarkably aware of the limitations of statistics, particularly in China. His statements show exhaustive knowledge and evaluation of existing sources, are carefully documented, and are supplemented by an appendix.

The limitations of the book are chiefly those of its chosen form. Its brevity necessitates generalizations. In spite of a prime interest in numerical data, it is surprisingly readable.

In short, this is a book invaluable for its succinct and sympathetic exposition of facts about China without consideration of which no one can be intelligent as to missions, business, or international policy.—
Dorothy Dickinson Barbour



The Unemployment Problem. By THURBER M. SMITH, S. J. Milwaukee: The Bruce Publishing Company, 1932. Pp. 213.

Since unemployment is a major enemy of civilized mankind, it is not surprising to find books multiplying around this subject.

In September, 1931 Douglas' *The Problem of Unemployment* was reviewed in these pages. That book contains a clear and direct scientific analysis of facts of unemployment in the modern world. To these same facts, Professor Smith applies the insights and viewpoints of Catholic authorities. The book is a good antidote to the coldly scientific viewpoint so dominant in the earlier work. It provides another viewpoint for looking at the history, causes, and suggested remedies for unemployment.

All through the book appear these ethical

positions of the Catholic solution for unemployment. They culminate in the development and elucidation of co-operation as a method for eliminating unemployment from our modern industrial world.

Co-operation as thus displayed and advocated becomes the antithesis of socialism and with the aid of the church promises greatly to reduce the ravages and incidence of unemployment.

Thus religious educators seeking to understand and deal with the results and effects of unemployment on human personality in our contemporary social order may find in this book on "The Unemployment Problem" stimulating and useful ideas as to ways of softening and reducing the ravages of unemployment. The book will repay study by stimulating the reader to seek the best ethical insights in dealing with this vast disturber of our modern social order.—

M. H. Bickham



Our Economic Life in the Light of Christian Ideals. New York: The Association Press, 1932. Pp. 161.

Why Are There Rich and Poor? By ABEL J. GREGG. New York: The Association Press, 1932. Pp. 47.

The publishers state on the inside cover of *Why Are There Rich and Poor*, "In accordance with established policy, Association Press specializes in publishing books and pamphlets dealing with vital questions affecting youth. It seeks to present for examination all significant points of view on these problems. Its imprint does not imply endorsement of opinions thus quoted."

Why Are There Rich and Poor is a discussion outline designed as a guide to older boys and young men in their own attempts to study the question of forced poverty and unemployment.

The units of study are: "Can Poverty Be Abolished?"; "Conditions Under Which Poverty Exists"; "What Russia Thinks of American Business Methods"; "The Machine, Unemployment, and Poverty"; "Our Motives in Our Work and Their Relation to Poverty"; "Plans Pointing to the Abolition of Poverty."

Many quotations from authors of varying positions are given as resource material.

Our Economic Life In the Light of Christian Ideals is the work of eleven authors assembled by The Federal Council of Churches and attempts to analyze the concern which Christianity inevitably must have in the motives which form the drive for economics and industry. Two basic principles, the authors hold, inhere in Chris-

tianity. The first is "that human life is of incalculable worth and that personality outweighs all other values"; the second is that "the social quality—the element of fellowship," "the beloved community" is equally basic in Christianity. The book takes for granted that Christians are "earnestly desirous of shaping economic life in accord with the principles of Christianity." The twelve chapters present "The Economic Crisis and its Causes," "Our Economic System as a Whole," "The Distribution of Wealth and Income," "The Industrial Worker Today," "The Farmer's Economic Plight," "The Status of Management and Investors," "The Consumer and the Economic System," "Human Nature and the Economic Order," "Objectives in Economic Reconstruction," "Some Radical Proposals," "The Basis of Economic Planning," "Building an Economic Plan." There follow a Discussion Syllabus and Selected Readings and a Digest of the Clark-Smith-Soule Plan.—*J. M. Artman*

Making the Most of Your Life. By JOHN J. B. MORGAN and EWING T. WEBB. New York: Ray Long and R. R. Smith, 1932. Pp. 245.

Abounding in tonic hints to the laggards and the faint-hearted and the low-visioned, as well as in myriad accounts of clever and resourceful ways in which individuals found success, this volume is sure to have a wide reading by all those, young and old, who are trying to answer for themselves the question as to why they never have succeeded in anything and why their lives seem to be unsatisfactory and weak.

A book like this has a real function and a real value—in encouraging aspiring people, in dispelling certain foolish notions they entertain, and in providing practical hints from the colorful and often amusing and invigorating experiences of the now famous and successful.

The thoughtful reader, however, will discover one grave fault in it. What do the authors mean by "making the most of your life?" Invariably they mean financial success, prominence, power. No word of criticism of many men is given, when the reader knows that their alleged "success" is often to many condemnations—especially on ethical, if not on legal, grounds. This book accepts without criticism the old Alger-book notions of rising to success, and gives a very old-fashioned and wrong idea of what truly constitutes success.

The book does contain, however, a large number of very interesting accounts of the personal lives and careers of famous and

popular men, giving especially that part of their training or experience to which they attribute their success. The reader is shown the value of resourcefulness, energy, the will to triumph over handicaps, criticisms, and so forth. There is much human interest in these brief accounts, many of which have a humorous side. But there are also a large number of sound aphorisms and maxims for the guidance of those who, in the business and social world, would "make the most of their lives."

In a few cases some silly applications are made of the truths brought out in the lives of these successful men, but the main defect is the authors' complete acceptance of the present social and economic order as it is, and their shallow and obsolete notion of the meaning of "success."—*Richard K. Morton*

Education Through Recreation. By L. P. JACKS. New York: Harper & Brothers, 1932. Pp. 115.

The editor of the Hibbert Journal; author of *The Education of the Whole Man*; and only recently retired as Principal of Manchester New College, Oxford, has given in *Education Through Recreation* another of his brilliant analyses of current education.

The machine is surely forcing leisure upon us. Doctor Jacks sees the necessity of education for the creative use of the inevitable leisure people have. In diagnosing this necessity for educating for leisure he points out the falsity of making work and leisure opposites and enemies, and shows that they are of the same stuff, and when wholesome they coalesce. Real work, creative work, becomes play and creative play takes on the nature of work.

He sees clearly that the profit motive must not be allowed to hold the chief seat in our scheme of life. It is now the dominant motif and distorts life so that neither work nor leisure can be creative for most.

The author gives an analysis that will undoubtedly help schools and colleges as well as all other educational agencies to rethink their task. It is to be hoped that large numbers of leaders in our industrial and professional life will read this book.—*J. M. Artman*

Barton Warren Stone. By CHARLES CROSSFIELD WARE. St. Louis, Mo.: Christian Board of Publication, 1932.

No book on the Disciples has been needed more than this. Barton W. Stone had so far evaded authoritative and accurate attention. Previous to this, main dependence has been on the life by John Rogers published in 1847. This contained a brief, incomplete

autobiography written by Stone in a weakened old age to which Rogers added a few facts and many pages of his own ideas on various topics, particularly revivals. Compared with Alexander Campbell, Stone has been very imperfectly known and understood. Now we are presented with a biography that has no superior in Disciple literature. Mr. Ware has spared neither time nor expense in research, travel, interviews, correspondence and consulting original sources. He has produced a high grade research biography and history. It should be in the library of every minister of this fellowship. It undoubtedly will be used as a textbook and required reading in Christian church schools preparing ministers. To any member of the church desiring accurate information of origins it is indispensable. It is a scholarly contribution to American Church history that no student of this field can disregard.

Mr. Ware has not only produced a factual biography of Stone, but introduced us to those associated with him and those opposed to him so that they need no longer be merely names. The biographical material on Richard McNemar, John Dunlavy, Robert Marshall, John Thompson, and David Purviance, early associates, and R. H. Bishop, John Poage Campbell, Thomas Cleland, James Blythe, and others, opponents, enable the reader to appreciate the prominence, education, background, and work of these men who so definitely affected Stone and his movement. The bibliography of two hundred and fifty books, manuscripts, pamphlets, and records, the use of which is evident on almost every page, reveals the research service the volume renders to students in this field. Although Mr. Ware is a devoted and loyal minister of the Disciples, for many years State Secretary of the Church in North Carolina, and an admirer of his subject, he remains a historian, avoids preachment, and produces a true biography. He paints not only an accurate picture of Barton W. Stone but also an accurate background of the persons, family, institutions, and life out of which he grew.

The Introduction is by Prof. E. E. Snoddy, himself a close student of and recognized authority on Stone. It is a fine appraisal of the work of Stone and Mr. Ware's book.

The volume contains twenty-one chapters, bibliography and appendix giving a "Centennial Appraisal," sixteen illustrations, and three hundred and fifty pages.

It takes first rank in Disciple literature, as a scholarly contribution to American Church History and American Biography.—*Joseph C. Todd*

Spinoza The Biosopher. By FREDERICK KETTNER. New York: Roerich Museum Press, 1932. Pp. 263.*

This book will serve both the student of Spinoza and the layman who desires to get better acquainted with one of the world's greatest liberators of thought. The book has been written in the commemoration of the three hundredth anniversary celebration of Spinoza's birth.

The author is fully qualified to write on Spinoza, for the reason that he has been a student of Spinoza from the time he was a very young man and has consistently maintained an intelligent interest in this work. Doctor Kettner occupies a unique position among Spinoza scholars, because he has applied Spinoza's teaching and Spinoza's philosophy in a practical way through the establishment of the Spinoza Center, the only one of its kind in the world, situated in the Roerich Museum Building in New York. Here the author is surrounded with a group of young thinkers who are dedicating their lives not only to the study of Spinoza, but to the putting of Spinoza's teaching into practical living. Moreover, lately many of these young people have actually established a Spinoza community where they really live together and put into practice many of the ethical teachings of this "God-intoxicated man," as Novalis first called him.

The book includes a very interesting introduction by Nicholas Roerich under the caption of "Spinoza and Vital Wisdom"; a chapter on the improvement of the understanding; one on the analysis of ethics; one on religion and science; one on Spinoza the Biosopher; and a chapter in which the author indicates Spinoza's challenge to the world.

The book is full of the meat of Spinoza's thinking, and is illustrated liberally with actual text. One might look upon the volume as a Spinoza text book or as an introduction to Spinoza, and in that sense is a real contribution.

Spinoza's work has always been difficult, even to the philosopher, for he has been called "The Philosopher of Philosophers."

In the author's note in the early part of the book, we are told that to practice Spinoza's teaching of life means to bring into existence one of the highest valuable systems of ethical practical thought. The vital elements of Spinoza's teaching, if accepted in the world, will enable us to make

*The Tercentenary of the birth of Baruch Spinoza has not only been celebrated on the date of his birth, November 24, but will be throughout the year. This review of Doctor Kettner's book is offered as an aid in furthering the interest in Spinoza.

much greater progress in the science of character building.

Spinoza was a pioneer of thought, who penetrated far in advance of his times into the religion of ethical life. His teaching gives the necessary food, which those who do not live by bread alone cry for. His ethics enable us to find the best within ourselves and to prepare our inner natures for service to humanity.

Spinoza's "Treatise on the Improvement of the Understanding" is most carefully analyzed by the author, and one cannot help but note that throughout this work, whether it is "The Treatise of Understanding," or "The Ethics," or "The Treatise on Religion and Politics," the author brings to light and emphasizes clearly the practical human relationship side of Spinoza. There is a feeling throughout the book of a challenge to rational thinking and its practical application.

In his chapter on "Spinoza The Biosopher" Kettner tells us that his life and works reveal that he did not remain a pure metaphysician, but that he also became more and more interested in the problems of human values in their essential relationship to philosophy—thus, Spinoza the Biosopher.

Spinoza's main interest lay in the problem of changing theories into ethical actualities to find the true philosophy. The author quotes from one of Spinoza's letters:

"I do not presume that I have found the best philosophy, but I know that I think the true one. If you ask me how I know this, I shall answer, in the same way that you know that the three angles of a triangle are equal to the two right angles; for the truth reveals itself and the false."

The human relationship side of Spinoza thinking brings the author to the conclusion, or rather to the question, as to whether we should not think in terms that man might reasonably be expected to develop ethical engineering on as important a basis as mechanical engineering. As Kettner asks, "does not the attribute of thought exercise such an influence on man as does the attribute of extension?" Human beings have already learned how to use particular things, but they have not as yet learned how to understand one another. Can we think of a science dealing with the understanding of the true life of man?

Elsewhere the author tells us that Spinoza was not a moralizing reformer, neither was he a moral abstractionist, nor a fictitious religionist. He was an ethical revolutionist, a revolutionist whose demands called for radical changes, not only in governmental

and social conditions, but also in emotional states.

In the chapter on ethics, the author says that Spinoza's ethics can be said to belong to the heroic literature of the world; that Spinoza taught men to live an ethical social life; that Spinoza was bold enough to attack theological institutions and that he did so on a scientific basis and that therefore, his challenge is a lasting one; that Spinoza startled the world when he gave up theology for ethics; that his thinking was God-centered and that egocentricity had no place in his system; that it was his ethical thinking which helped him to realize how great an obstacle on the way toward divine freedom are thoughtless words; that Spinoza was a seer and that his ethics reveals what he saw and experienced in life, that Spinozism is a true religion of the future, and will doubtless draw many people to live the spirit of Spinoza's ethics; that the Spinozistic man will have the power to live in harmony with the highest; that Spinoza teaches to be friendship minded and to act with the goal of friendship as the incentive to the creation of a new society; that Spinoza was not interested in religion as a cult, but rather in religion as culture, the religion of friendship or mutual understanding; that to understand is the highest absolute virtue of the mind.

To the psychologist and to the practical political economist, as well as to the social worker—in fact to all thinking humans—the following, with which Kettner's book closes, unquestionably will have a lasting value:

"As mechanics is the foundation for physical science, so should ethics be the basis for social science. As long as economics, however, and not ethics is the foundation of social science, war and animosity will continue. As we need and already have laboratories for physical science, so also do we need laboratories for social science. Such laboratories should be understood as groups of human beings who come together for the purpose of studying their emotions and minds, for the improvement of their characters. Many things are being done for our welfare as physical beings, but little is being done for us as thinking beings, and yet economic stability is and always will be impossible as long as ethical equilibrium is lacking, as long as technicalities precede essentialities in importance.

"Spinoza urges us to cultivate ethical-social understanding, and thus to create a true society. His teaching is, for a thinking man, the way of life."—Philip L. Semon

The Gospel and the African. By ALEXANDER HETHERWICK. Edinburgh: T. & T. Clark, 1932. Pp. 176.

Mr. Hetherwick says that "Five-and-forty years" of trying "to get inside" the African have left him feeling that he is still an outsider, but his efforts bring his readers at least a sense of acquaintance with his African. He is writing of the black men in the region to the south of Lake Nyasa. We have heard before of the African's good humor, his insensibility to pain, his lack of initiative, and his tendency to falsehood, but here we actually see him smiling and hear him singing regardless of pain. Here we, ourselves, are brought into the mystic world of spirit where all things—even inanimate objects—are both influenced and have an influence, where fate leaves no room for chance and fear shadows all space. We also feel the power of material things and see how the dread of witchcraft prevents initiative. Any misfortune reduces the poor African to despondency, and fear of being possessed by spirits often drives him to suicide. Of what use to resist the spirits? They are legion and they are well-nigh infinite. He is bound further by tribe and tradition. He dare not offend either one by doing anything differently from the way it has always been done. What chance has he had for progress?

A careful analysis of the African mind reveals "an instinct for character." This, says Hetherwick, is Christianity's best road to these people,—through the high character of its Savior and through representatives who shall likewise be of high character. Christianity should be presented as a way of life. Only so can it enter into their everyday living, dispel fears, reach beyond tribal unity and establish morality. If presented as a way of life, Christianity is capable of satisfying all the needs of the African. How great are those needs is symbolized by the mourning wail. With only a vague idea of immortality and only an indefinite belief in God,—when death comes to the African it leaves blank despair. The mourning wail of the village women is "a poignant call for the Gospel that comes out of the heart of Africa."—Grace D. Phillips

Children's Work in the Church. By MARY E. SKINNER. Nashville: Cokesbury Press, 1932. Pp. 186.

This book was written from the standpoint of one interested especially in the town or rural church, which usually has not a plant with adequate rooms and equipment necessary for the carrying on of a depart-

mentalized church school. Nevertheless, it contains material which might be used to advantage in many of our church schools where lack of space and the question of organization are no longer problems. There are educational values and opportunities for personal development in many of the improvised procedures, as outlined by the author, which are necessitated by the seeming handicap—lack of physical equipment.

The author, though somewhat indirectly, constantly reminds the reader of how much more real and effective a program can be when over-emphasis upon organization does not block the way between the teacher and the child.

The material is based upon observation of how children act in their natural groups, where interests and attitudes may be learned from the child's natural reactions and responses, and the author stresses throughout the necessity of working with, not against the nature of the child.

There are eleven chapters: The Children We Teach; Grouping Children for Class Work; Providing Space and Equipment; Teachers of Children; Meaning and Basis of Worship; Training Children in Worship; The School Session; The Children and the Church; The Church and the Home; Special Days and Occasions; Growth. Each chapter begins with a list of "introductory questions" and closes with a list of "questions for study," which I judge are intended to stimulate observation and study of one's own situation.—Clara E. Powell



Religious Education in the Rural Church.

By HENRY WOODS McLAUGHLIN. New York: Fleming H. Revell, 1932. Pp. 220.

Here is a most inspiring book, by one well qualified to write it. Through his own personal experience in the service of the rural church, and later by his official position of Director of Country Church Work in the Presbyterian Church of the United States, Doctor McLaughlin has the necessary sympathy with the rural church in the problems which confront it; and by that experience, as well as service in a city pastorate, he has first-hand knowledge of both the similarities and the differences between the two, such as is indispensable to one who is to write helpfully to a rural pastor. As such a pastor, it is a pleasure to commend his study to my fellow-workers.

Perhaps the strongest feature of the work is the way in which Doctor McLaughlin has drawn upon material presented by specialists at a Round Table in the Institute of Public Affairs at the University of Virginia,

where in 1930 the topic was "Rural Church Relationships." This material has not been published elsewhere; and the use of these papers assures his reader a true catholicity in dealing with the problems which every rural pastor must meet. This is neither to say nor to imply that the rural pastor should merely swallow wholesale what is here presented, any more than any other professional man should make such use of a specialist's opinion; conditions vary, hence the material must be adapted to the specific case. But the perusal of a book which has been written amid rural surroundings such as those in his audience daily face, with the richest and ablest thought of specialists upon these matters available, assures both breadth of outlook and depth of insight; and these qualities are conspicuous on every page. Such treatment cannot fail to be of large service to the practical practitioner in rural life problems.

To offer even mildly adverse criticism is much like hunting for spots on the sun. But there are pastors who like to read widely, as a stimulus to their own thinking; and there are some states, such as that of New York, which foster such an attitude by offering professional men—doctors, lawyers, teachers, and ministers—the resources of their extension division. Such men would have been grateful for a bibliography, well-sifted and serviceable, of recent literature at the close. Something similar to this is indeed to be found on page 109; but the list is rendered almost useless through the lack of the names of authors, without which they cannot be secured from a library.

Upon the whole, this is a stimulating and useful discussion of religious education in the rural church, replete with suggestions and inspiration for those who are charged with this important task. The book is worthy of a wide reading, and we hope it may have it.—*Frederic E. Williams*



The Prophets and the Problems of Life. By SIDNEY A. WESTON. Boston: Pilgrim Press, 1932. Pp. 207.

It is a good thing to be reminded again and again that there once lived men named Amos and Hosea and Isaiah and Micah and Jeremiah. It is a good thing to be reminded of it in a time when economic and social and religious questions press upon us for an answer that we are finding it difficult to give. It is emphatically a good thing to bring these reports from the laboratories of yesterday to youth whose experience has been too limited to permit them to see the continuity of history, to see that we are not

without certain moral guide-boards along the road we follow through the centuries.

Therefore, the timeliness of this volume. The work has been done in a masterly fashion. The prophets are persons, thundering their warnings into our ears, or reasoning with us about God and life. They carry us into the heart of modern problems. With Amos we face a world over which a God of justice presides, face the problem of life's inequalities, the abuse of wealth, the question of nationality and patriotism, the peril that lurks in liquor and allied evils. With Hosea we bring the light of yesterday into our modern world and focus it upon the age-long problems of love and marriage and the home. With Isaiah we inquire into the mystery of God's dealings with the race, and again raise the question of what we may expect to receive from Him. With Micah we turn to the economic problem, and ask again why there are poor people in the world and what ought to be done about it. With Jeremiah we adventure into the heart of religion, to have him tell us that its seat of authority is the human heart; and last of all he points the way to an international mindedness that is still far in the van of a world that grows up slowly. Alive and vigorous and timeless personalities, these prophets, every one!

Had the author of this little book done no more than make these great souls come alive, he would have rendered an outstanding service to youth. But that is not all he has done. He has gathered a wealth of incidents from actual life on which to focus the light from yesterday. There is a wealth of pointed, thought-provoking questions and suggestions about modern life. There is no attempt to moralize, to coerce, to do the pupil's thinking for him. Every issue is illumined by facts which carry evidence, but it is left for the reader to draw his own conclusion. It is an ideal book for private study or for discussion groups—an ideal book for those who want to find the truth. It is thoroughly practical without being commonplace. It deals frankly and suggestively with almost every major interest of youth, and always invites investigation. It is positive and vigorous and sane. One dares to prophesy that in a score of years a good many people will remember what the study of this book did to put their feet on the ground in a day of uncertainty and confusion.—*Ira J. Houston*



Adventures in Prayer. By CHARLES H. BRENT. Edited by S. S. DRURY. New York: Harper & Brothers, 1932. Pp. 104.

When historians look back on the twentieth century they are going to count Bishop Charles Henry Brent as one of its great

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men. Born a Canadian, forty years an American citizen, he devoted his life to mutual understanding and to an ever enlarging friendship. In 1901 he was consecrated bishop of the Episcopal Church in the Philippine Islands. In 1918 he was transferred to the bishopric of western New York. In the midst of this busy life he served as president of the International Opium Commission and initiated the World Conference on Faith and Order. He devoted his life to the cause of the wider friendship which expressed itself in his desire for a united Church of Christ.

This little book, *Adventures in Prayer*, should be thoughtfully studied by ministers of all non-liturgical churches. Bishop Brent says, "An artistic prayer, a prayer carefully prepared, so far from being less is more spiritual by virtue of its literary finish." The theory in American non-conformist churches has been that the minister should offer extempore prayers. The modern movement toward an enriched order of worship has come to see that unless a man is a master at rapid prose composition, his extempore prayers are often without dignity, beauty, or able to lead people into more reverent devotion. Doctor Drury in his introduction, after discussing extempore prayer, says, referring to Bishop Brent's prayers, "These prayers will best serve as a lesson in the deep art of praying. The private pilgrim who will never pray in public, can learn herein how to lift up the heart in telling and glowing phrase; for surely it were childish to retain through life the methods and phrases of the nursery. The clergyman will discern how to embody the problems and the aspirations of his flock, particularly at times of national emergency or private sorrow, in reverent utterance. Prayer without study is presumption. This volume is an exercise book in humble preparation."

The prayers, all composed by Bishop

Brent, center around these topics: morning and evening, the daily task, reforms and causes, the Church, the self within.—
Charles A. Hawley



The Book of Daily Devotions. Edited by E. T. CLARK and W. G. CRAM. Nashville: Cokesbury Press, 1932. Pp. 389.

In the later Middle Ages "The Book of Hours" provided such of the devout laity as could read with a manual of daily devotions which included brief scripture passages, hymns, and prayers. Modern compilations, like the work under review, are but adaptations of this ancient practice to the Protestant habit of mind. There have been many such books of daily devotions since Keble brought out his *Christian Year*, more than a century ago. Mrs. Tileston's *Daily Strength for Daily Needs*, though now in use for nearly fifty years, is the unsurpassed classic in this field.

The volume just issued by the Cokesbury Press follows the familiar plan of providing a page a day, with scripture verse, a bit of poetry, and a prayer. It is evangelical in tone, and conventionally personal rather than social in its religious emphasis. Since the scripture texts and poetry are for the most part familiar, and the prayers are just about what people hear every Sunday from the pulpit, it is probable that this book will be acceptable in circles lacking wide acquaintance with the religious thought of the past. It must be frankly stated, however, that it will have small appeal for persons already acquainted with the great writings of devotional literature.

The editors have shown no great skill in either the selection or the arrangement of their materials. The poetry ranges from standard hymns and other verse of recognized excellence to mere sentimental doggerel, of which there is a good deal. The prayers are of the sort which sound fairly well from the pulpit but which do not stand up under the far more exacting test of cold print. With a very few notable exceptions they are ejaculatory repetitions of well-worn religious phrases, as unoriginal in thought as they are commonplace in expression. And the editors have only here and there made an effective co-ordination of the scripture, poetry, and prayer selected for each day, with the result that the reader's mind is presented with too many diverse thoughts on a single page.

There are a number of unimportant misprints, but only very amateurish editing can explain the transmogrification of such well known hymn-writers as Sir Robert Grant

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and Rev. Andrew Reed into Robert "Gray" and "Arthur" Reed, or the appearance of the same poem by R. L. Stevenson twice in the same month.—*Henry Wilder Foote*



Barbed Arrows. By ROY L. SMITH. New York: R. L. Smith, 1931. Pp. 171.

A book of sermons—fifty of them, short, pithy, epigrammatic, delightfully readable—discussions on subjects truly human and vital. Each may be expanded and suggests ways of approach.—*E. E. D.*



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